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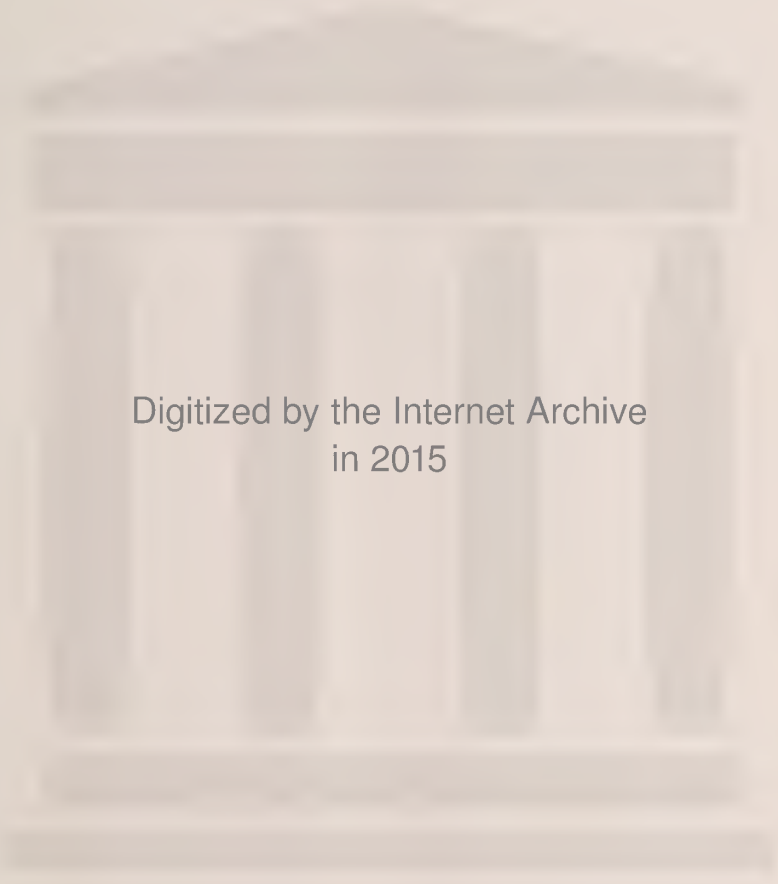
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A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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NEW YORK.

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WOMAN'S WORK FOR WOMAN.

VOL. X. NOVEMBER, 1895. No. 11.

OUR new address is 156 Fifth Ave., New York City.

No "Mission House" henceforth, but FOREIGN MISSION ROOMS on the eighth floor of the Presbyterian Building, corner of Twentieth Street and Fifth Ave., just over the heads of our Home Mission friends.

WHERE—*where* are we? was our dazed inquiry as, returning from a long breath of country air, we stepped inside the arched entrance of "156" and went shooting upwards in the elevator. No landmarks in sight, former relations mixed, the whole aspect strange—should we ever regain the atmosphere of dear old "53"? But after finding Mrs. Fry and the Secretaries, a few hours at the old desk, a call from our Chicago Committee, two Farewells with missionaries and, to crown all, Wednesday morning with the fresh assembling of the New York women, we began to recover our bearings. One realizes that something has come up with us that was not packed in boxes nor brought in furniture vans. The life of the Board of Foreign Missions is not a series of detached chapters but continuous history, and of all that belongs to its great past—sacrifices, prayers, lives—nothing was left behind at "53" or at the older home on Centre St.

MRS. FREDERICK PERKINS and her infant daughter, whose father did not live to see her, deserve, and will have, a place in the tender sympathy of the Church. Mr. Perkins loved Brazil and hoped until the last to go back. His missionary course was short but fruitful, and always seemed characterized by the candor and directness which appear in the paper from his pen with which our general articles open this month.

SORRY, dear Readers, to leave out the page map of South America this month, but it was either that or the contribution of one of our missionaries. If you want the map, write for WOMAN'S WORK, November, 1892. Price, five cents.

THE YEAR BOOK of Prayer for 1896 has been dedicated to the Missionaries of the Presbyterian Church, and the design is to send a copy to every missionary home. To this end one will be mailed directly from the Mission Rooms to every married missionary with his wife and to each unmarried man and woman who has the honor to be named in this little book. If any such fail to receive their Christmas gift, they will please notify Mrs. H. H. Fry, 156 Fifth Ave., at once. By this plan the necessity for each Board to send to its own missionaries will be avoided, all will be reached and greater promptness in delivery will be secured.

J. M. T.

LAST May it was announced that twenty-four young people begged to serve in the foreign field but were held back by deficit in the Treasury. It is with real thanksgiving to God, we record, to-day, that special funds have been gradually provided, through a variety of channels and from all sections, until not only every one of the twenty-four but nine more have gone or about to depart. These new missionaries go, emphatically, from the heart of the Church. Seven of them are from the Synod of Missouri.

THE return of "Mother Lane" to America, while a great loss to Shantung Mission, will be hailed by the societies. She has already addressed one convention though she "would rather have faced a Chinese mob," but she is not yet strong enough for public speaking and we withhold her address.

OCCUPATION of the city of Nan has long been an object of desire with the Laos Mission and their hopes seemed on the point of consummation (see May issue of WOMAN'S WORK), when the grievous illness of Mrs. Peoples threatened to frustrate all plans. But, after a journey of five hundred miles in her nightdress and being carried on board the steamer at Bangkok, our indomitable missionary sent her husband back to Nan and came on to America for repairs.

Meantime Mr. and Mrs. Shields of Praa kept guard on Nan, and now, Mr. Freeman having gone to join Dr. Peoples there, we are able to say the door of Nan is not shut.

THE pale and languid missionaries from our Ningpo Station, and of four other Christian denominations besides, were just regaining color, appetite and energy at the sanitariums in the fine air of "Great Misty Mountain," when their summer rest was rudely broken up by a dispatch from the U. S. Consul calling them immediately to the coast. The horrible massacre of ten English missionaries, who were also at a sanitarium in the hills, had occurred at a point only three hundred miles away, in the adjoining province on the south. Da-laen-saen is 2,000 feet above the sea and forty miles from Ningpo, the last eight miles of ascent being made by sedan chair, so that transportation for so large a company could not be had at once; but, proceeding in detachments, all were down in the heat of Ningpo by the second week in August.

LET it be remembered, in connection with the murder of the Kucheng missionaries, that the life of the American lady, Miss Hartford, was saved by a Chinese Christian, and that an old Chinese man plead with the Vegetarians, though in vain, for the lives of the English young ladies.

"WHO shall separate us from the love of Christ? Shall peril or sword?"—Mrs. Saunders, the mother of two sisters who perished in the Kucheng massacre, resides in Melbourne, Australia. She is "divinely upheld" in her extraordinary affliction and says if she had two more daughters they should go to China. Rev. J. W. Marshall, the father of another victim, in a wonderful sermon preached Sept. 8, at Blackheath, Eng., said:

"I believe that I shall see that glorious harvest in China that is to spring up from those precious buried grains that hold, in God's mysterious purpose, the germs of eternal life; and I know I shall rejoice in that day that God allowed me to call one of those grains *mine*."*

"SINNED! I should think I had. I drowned my baby girl." This was the answer made to Miss Morton by a simple-minded Chinese woman of the hills, this summer. The crime, though committed years ago, weighed upon her conscience and she listened eagerly to the story of a Saviour who can forgive such sin as hers.

* This sermon may be ordered by enclosing stamps to the Ch. of Eng. Zenana Soc., C. M. House, Salisbury Square, London, E. C.

A MARKED revival has been in progress in Saltillo, Mexico. There have been fifty conversions in that place and at Monterey. "Denominational lines have been blotted out," writes Mr. Boyce, "and the Holy Spirit reigned supreme. Our girls' school was swept by the Spirit; not one left whom we have not good reason to consider converted."

ON October 6, Senor Ferrando united with the West End Church, New York (Dr. Shaw, pastor). This gentleman is of a highly connected family in Spain, where he was educated and became a Capuchin monk. He left the Order from conviction, and went to Colombia as a missionary to the Indians. Hearing something about Protestantism, he sent to Mr. Pond, in Barranquilla, asking for documents that would give him fuller information. Mr. Pond, instead of sending the papers, went himself to Sr. Ferrando and instructed him. Sr. Ferrando renounced the Church of Rome at a meeting in a theatre at Curacoa, and, being therefor harassed by the Roman Catholics, his life even threatened, he fled to this country. He is now in our midst and purposes to prepare for the Gospel ministry and return to Colombia. His story has been told in the newspapers and a full account may be found in *The Converted Catholic*, of June last, 142 West 21st St., New York. Price 10 cents.

We ask the prayers of our women's societies for this brave young stranger—and also that they will refrain from inviting him to make addresses. Let us leave him to study of the Word and the care of his brethren.

MISS HOLLIDAY arrived—eyes improving.

SIX months ago the Christians at Benito, W. Africa, were dismissing their three missionary ladies with touching prayers—"May they be preserved from storms at sea, be kept in health, have moonlight on their journey, meet their friends in peace, may their friends be willing to let them return." The ladies, having spent their short furlough in Europe, expect to join the new missionaries, with Mrs. Ogden, at Liverpool, and make the voyage to Africa in their company. One would like to hear the Benito shouts of thanksgiving as their boat is seen approaching.

ONE of the best leaflets of its kind is *Life in Barranquilla*.

OUR MISSIONARIES IN SOUTH AMERICA,

AND POST OFFICE ADDRESSES.

Mrs. Geo. W. Chamberlain,	Bahia,	Brazil.	
Miss Laura Chamberlain,	"	"	
Mrs. Woodward E. Finley,	Larangeiras Sergipé,	"	
Miss Clara E. Hough,	"	"	"
Mrs. Jas. B. Rodgers,	Rio de Janeiro,	"	
Mrs. John M. Kyle,	Novo Friburgo, East Rio,	"	
*Miss Minnie S. Baxter,	*Caixa* 14, S. Paulo,	"	
*Miss Effie Lenington,	" 14,	"	"
*Miss Sara Munson,	" 14,	"	"
Miss Margaret K. Scott,	" 14,	"	"
Mrs. G. L. Bickerstaph,	Curityba, Parana,	"	
Miss Mary P. Dascomb,	"	"	"
Miss Ella Kuhl,	Curityba, Parana,	Brazil.	
Mrs. Geo A. Landes,	"	"	"
Miss E. R. Williamson (Itaqui),	"	"	"
Mrs. Jas. F. Garvin,	*Casilla* 309, Valparaiso,	Chili.	
Mrs. Wm. P. Boomer,	" 144, Chillan,	"	
Mrs. T. H. Candor,	Bogotá,	Colombia.	
Miss Nellie Nevegold,	"	"	
Miss Celia J. Riley,	"	"	
Miss Martha Bell Hunter,	Barranquilla,	"	
Mrs. E. H. Ladd,	"	"	
Mrs. A. R. Miles,	Medellin,	"	

In this country: Mrs. F. J. Perkins, 91 Ann St., Hartford, Conn.; Mrs. T. J. Porter, Bellevue, Allegheny Co., Pa.; Mrs. Theo. S. Pond, 203 East 13th St., New York City; Mrs J. G. Touzeau, Washington, Pa.

* Teachers of the Mission, not missionaries of the Board.

Three wives of missionaries are not included in the list above. The brethren number nineteen, besides Messrs. Shaw and Lenington in educational work at S. Paulo.

BRAZIL—WHY WE WORK THERE—HOW TO WORK—FRUITAGE OF THIRTY-FIVE YEARS.

[Written for a Church in Elmira, N. Y.]

In considering any feature of Protestant missionary work in Brazil, the question naturally arises: Why send missionaries to a Roman Catholic country? Many members of the Anglican Church are indignant at the action of the Bishop of Dublin in recently ordaining clergymen for Protestant work in Spain. In short, why try to Christianize nations that are already Christian? Why not concentrate our energy and zeal on pagan lands?

My answer is that this hostile position to missions in Papal lands comes from contemplating Romanism as it is found in a Protestant country, and where it has a Protestant example to emulate and compete with. Roman Catholics, as we know them in America or England, are a pretty good sort of people. The priests are generally moral and restrain immorality in their flocks. They enter into temperance and other important reform movements. Only the most radical of us think American Catholics proper subjects for religious propaganda.

But one has only to visit a country where Romanism has full sway to be convinced that the case is very different there. In all South American countries, at least, Catholicism is entirely different from that in the United States. In Brazil the priests are notoriously immoral in their lives. They naturally exercise no restraint on the morals of the people, who, in turn, are not closely drawn to the Church. Some of the more superstitious are held by fear of the Church's penalties, and others are attracted by her shows and ceremonials. Nearly all the educated and thinking class have logically concluded that if Romanism means Christianity they want nothing to do with it, and have gone into infidelity and materialism. The last Roman Catholic professor in the law school in San Paulo has had to resign, all his colleagues being Positivists.

If you could see the processions bearing images, which the lower class people are taught to bow down to in adoration (which they certainly do not distinguish from real worship), I do not think you would question the propriety of missionary work in Brazil. In fact, I believe that if a really good American Catholic knew the state of affairs there he would feel like starting a mission to Brazil himself.

It is, then, to such a work that the American missionary in Brazil addresses himself. He generally meets with very little opposition. Some injudicious men have been attacked, and there have been one or two cases of imprisonment, but they are generally looked upon as self-courted. But as long as a missionary minds his business and does not resort to too sensational methods, he can preach the Gospel probably easier than in any country of Asia.

The successful method has not generally been by controversy or by attacks on the theories or history of the papacy. It has been by presentation of the life of Jesus and his teachings and his atoning work on the cross, so that converts have been almost unconsciously attracted to the Gospel. They find in the Gospel thus simply presented a jewel of great price, which they do not find in Romanism, so they naturally have adopted the purer faith, and they form an adverse opinion of Romanism far clearer than if it were suggested to them by arguments against transubstantiation, etc. Converts have thus been *drawn*, not *driven*, to accept Protestantism.

This work has been done by evangelists

who travel on mule-back from place to place, preaching wherever they can gather a little group of hearers. They have been most successful in the country districts among

FAÇADE OF CHURCH OF SAN FRANCISCO IN S. PAULO. STATUE OF BONIFACE, A LEADER IN EMANCIPATION OF THE SLAVES.

the lower and middle classes. Lately preaching halls have been opened in the large cities, after the plan of the McAll Mission, with good success. You can fill nightly as big a hall as you can afford to pay for. My own evangelistic work was of this character.

Education has been the constant handmaid of the evangelistic work. The evangelist has often had a parochial school in connection with his preaching hall, with the effect of saving the children for the Church. This work in San Paulo, begun in this way, has assumed extraordinary proportions. Here we have a large day school with an annual attendance of over five hundred pupils, ranging from kindergarten to normal classes—a boys' school, a girls' school, and as a result of these a Protestant college has been started which now occupies a fine building, constructed especially for the purpose, the gift of the late Mr. Mackenzie of New York.

It has been found that educational institutions give a certain permanence to the results of evangelistic work. The Presbyterian Church in the south of Brazil, where we have our educational plant, is vastly stronger than that in the north, where evangelistic work has been done for years without the aid of schools. Our missionaries in the north have recently come to this conclusion and two good schools have been started in Bahia and Sergipé.

The above description of methods applies to those used by both northern and southern Presbyterians in Brazil. The Methodists have used very much the same methods, while the Baptists have, I believe, confined themselves mostly to evangelistic work. While speaking of the various denominations, I am glad to say that American Episcopalians have established mission work in Rio Grande do Sul, showing that they do not agree with their high-church Anglican brethren.

Statistics will not represent what has been done and is to be done for Brazil. Many more people than the actual converts have been affected.

Since the commencement of our mission, about thirty-five years ago, there has been a growing tendency to humane thinking, shown by the emancipation of the slaves and in greater benevolence to the poor and kinder treatment of dumb animals; also a growing liberty of thought as shown in the proclamation of the Republic. Just how much effect Protestantism has had on these tendencies is a question, but it certainly has added its influence.

But there is much to be said about more definite results. The growth of the Native Church has been phenomenal. There is preaching in fifty of about one hundred and fifty townships which are included in the State of San Paulo. Perhaps more wonderful than this is the movement in the line of self-support. Nearly all the organized Presbyterian churches in Brazil now support their own pastors. In addition to this they support a theological school and a weekly religious newspaper.

Americans will be needed to direct educational work for some time to come, but nearly the whole of other organized work in our mission has been turned over to the people of Brazil and the missionary, in most cases, has moved on to the frontier to carry the Gospel to those who have never heard it in its purity.

We ask your prayers that the Christians of Brazil may be guided in maintaining the old work, and that the Americans may be blessed in preaching the Word to "regions beyond."

F. J. Perkins.

DOES COLOMBIA NEED THE GOSPEL?

Take a glance at this specimen of its social condition.

A few weeks ago a young man spoke to Mr. Candor on the street and desired to purchase some Protestant books. They went to the book-room in the church for that purpose. After making the sale they went out to the street corner and stood looking up the street toward the plaza in front of the Capitol. The conversation turned upon the moral condition of the community. The young man, who seemed to be thoroughly well informed, recounted the names of the business men in those three blocks in the busiest mercantile section, and affirmed of two-thirds of them that each was maintaining a mistress and family in addition to his own legitimate household. Yet these men are prominent in business affairs and move in the most exclusive social circles of this aristocratic capital.

Is professed belief in Romish doctrines a real religious power? Ask a man who, although a Liberal in politics, proclaims himself a good Catholic. He is a French merchant in Bogotá. To the Protestant minister who pointed out the inconsistency of Liberal ideas with the political teachings of the Church of Rome, he replied that he did not believe in the infallibility of the Pope; and before the conversation ended he had declared his uncertainty as to the existence of God! During the revolution just past, a man was seen coming from morning mass at one of the large churches of Bogotá. "How does this happen?" asked his Protestant friend who only two months before had heard him express infidel sentiments and denunciations of the Church. "Oh! I am in a government position, now, and it is very convenient to observe these formalities in such critical times. You know the Jesuits control the President."

Ponder over an instance of family life. An American came to Colombia twenty years ago and secured a position in the Colombian army. He became infatuated with a woman of notorious character, who finally met death at the hands of another paramour. A daughter of fourteen years, now in the mission school, is living evidence of her father's sin. Left mainly to the care of servants and treated with capricious affection by the rough old soldier, she has grown up unrestrained. In knowledge of the world mature beyond her years, in personal habits and self-control she is like a babe. Delighting in dirt; neglecting or refusing to bathe; throwing her clothing in all directions and keeping her room in utmost disorder in spite of daily admonitions and reminders; a spiteful gossip, making enemies of all her fellow-students; a rebellious pupil, defying all authority; despising the exceeding kindness and forbearance of the *Directóras;* writing to her father regarding her parentage with a bitterness of tone and studied brutality of expression that astounded the missionaries—what is to be the future of a girl of such vicious tendencies? Will it not be a blessing to her to live in contact with a womanly example, under the patient teaching and in the prayerful atmosphere of the mission school?

Does not all Colombia, with its many similarly unfortunate boys and girls, desperately need the cleansing and renovating Gospel of Christ?

Malbone W. Graham.

SOME OF THE SAVED MEN AND WOMEN IN BARRANQUILLA,* COLOMBIA.

Juan Cortez is our Elder. He and his old mother were converted under Dr. Pratt's preaching some twenty-three years ago. For many years after there was no Protestant preacher in Barranquilla, but this young man held fast to the faith, read his Bible and taught it to his children. When, finally, a Protestant church was organized he was appointed an Elder. He is a small, quiet, modest man of Indian blood, a tinsmith by trade. His eight children, one after another, have been brought for baptism. Juan is present at every service of the Church, and with him all the children who are able to walk. They live a long distance and he is a hard working man, but always on time. We see him and his boys in their clean white suits at Sunday-school, church and prayer meeting. Never is there a meeting for prayer appointed, but Juan, at least, responds. Never until the last great day will it be known what the quiet influence of this man has done. In a city where all places of business are open on Sunday, Juan's is closed. Yet he is a poor man and knows there is always work brought on Sunday. His honesty, truthful-

* *Pron.*, Bar-ran-kéel-yah.

ness and steady Christian walk are a lesson to all about him, and more than that, his Bible is ever by him and he is ready to read and talk with those who come into his shop.

José Cole has been for about three years interested in the truth. He is dark, but has fine features and an intelligent face. He is a butcher. As meat will not keep over night in that climate, it is really a necessity to sell on Sunday, but José only keeps his shop open during the very early morning hours; half-past eight finds him in his place in the Sunday-school. Last year he openly confessed Christ and was re-baptized. He said he could not feel that his baptism in infancy in the Colombia Catholic Church was a Christian baptism. José is one of the few in Colombia who was legally married in the beginning, and seems always to have lived a moral life. His wife has recently been received also into the Church, and their two little children have been given to the Lord in baptism. One of the last calls I made in Barranquilla was to their Christian home, a contrast to those about them in its neatness. The children were clothed, and on the wall hung a little shelf of books; a Bible on the table. José is improving every opportunity to study God's Word. He speaks and prays acceptably in meetings. In a worldly point of view it is no gain to him to be a Protestant.

Gullurmina was taught to play the organ by Mrs. Candor and often plays at the services, where her husband comes with her. He is a shoemaker. Calling at his house he was found at work with a Bible open on his bench. Their little dark baby has been baptized Evangeline.

Eulalia is one of the women who is always in her place. She is middle-aged and leads a good life. We had never known her as a married woman, but she came one day and told her history. She had lived with a man some years when he decided to leave her and take another woman, by whom he had a number of children. Finally they began to disagree and be unhappy together, and he, now old and wishing a quiet home, returned to his first love and wanted to be married to Eulalia. She was willing and was surprised when Mr. Pond told her it would be impossible; that there could be no legal marriage in such a case, and the man's duty was to the mother of his children.

I could go on and give instance after instance showing the low state of morals even among Protestant Church members. It is *the* great hindrance to our work in Barranquilla. What patience it takes, how much love and grace to point out the right way to those who have so little conception of it!

Amelia—a widow—is now a Bible woman. She commenced to visit and read of her own accord, and has made quite a success so far. She makes people receive her when at first they refuse. The acquaintances of her former and more prosperous days say: "What has changed your looks?" "How much better you seem!" "What is the secret of the peace of those Protestants?" She tells them: "It is because they love and study God's Word and lead good lives." Many are curious to hear Amelia's story, and it is most interesting as she seems to be so joyous and so unconcerned as to her temporal support. The right kind of a woman would do more than a man in that work.

(*Mrs. T. S.*) *Julia Hanford Pond.*

SIGNIFICANT ACTION AT SANTIAGO, CHILI.

On Sunday, August 18th, a crowd gathered in front of the Archbishop's palace in Santiago, Chili, and after a number of speeches burned a standard bearing the papal arms. The occasion of this manifestation was the previous excommunication of three radical newspapers which had been especially frank in showing up the corrupt practices of some of the Roman Catholic clergy.

This contempt manifested by so many of the people toward priestly authority is very significant. But while it shows that so many are losing all respect for the priests, it also means, in many cases, that they are losing regard for religion as well. Still there are not a few who have some knowledge of the Gospel and are calling from many parts for some one to come and preach the Word of God to them. No new fields can be opened with our present reduced force, and with difficulty can the old work be properly attended to.

A colporteur of the Valparaiso Bible Society recently sold in one district in the north 1,800 *pesos'* (about 35 cents to the *peso*) worth of Bibles and religious books, in three months. This is, I think, the best that has yet been done in Bible work in Chili.

We are anxiously hoping for the coming of Mr. and Mrs. Spining. Would that ten or twenty were coming with them!

(*Mrs. J. F.*) *E. F. Garvin.*

ON THE MAGDALENA RIVER, COLOMBIA.

CONDITION OF COLOMBIA IN VILLAGE AND CITY.

When school closed I accompanied one of the little girls to her home in a village of about 4,000 people, a few hours by boat from Barranquilla. I spent a few days with her family, having my first experience as guest in a typical Colombian home of the village type. Many of these people are liberal-minded and lax in duties to their Church, but when it comes to giving their children into our care they hesitate. It is extremely unfashionable to be connected with Protestants. The father of our little pupil is one of the leading men of his village. He has offered to take me to neighboring villages and introduce me to friends of his who have daughters of school age.

Everywhere we went, Eucaris and I were asked to sing our hymns which give general delight. I found one woman who had met a colporteur of the American Bible Society in a neighboring village last year. He had taught her little girl some hymns and the small maiden, perched on a high chair, sung them for me at lightning speed. The mother seems truly interested in learning the way of life, received gratefully papers that I gave her and begged me to send her more. I enjoyed my visit very much and came away more than ever convinced that doors will be opened for us, just as fast as we are able to enter. One finds many of these people pleasant, liberal in their views, thoroughly disgusted with the abuses of the Roman Catholic Church, yet quite blind as to their own spiritual need.

I came down from Sitio Nuevo in a row-boat with an aunt of Eucaris. A great deal of boating is done by night to avoid the fierce heat of the sun. I was anxious to reach home and, as it was quite uncertain when a steamer would pass, embraced the opportunity of returning with Rosario, who lives in Barranquilla. We left Sitio Nuevo at half-past twelve at night and entered Barranquilla at half-past five in the morning. Several other boats went down at the same time, laden with produce, and our boatmen occasionally hailed others who were returning up-river. Rosario and I lay on mats in the bottom of the boat and slept after a fashion. It seemed very strange to be out on the broad bosom of the Magdalena, with the stars shining overhead and the dark forests casting weird shadows far out over the waters. The stillness was unbroken, save by the swish of paddles, an occasional splash of a startled alligator, and a dismal attempt on the part of the boatmen to sing. With the best intentions in the world, in consideration of the freight they were to carry, the good fellows had scrubbed their craft thoroughly, though leaving considerable water in the bottom, as we found, to our grief, when our mats and pillows became damp; but a beautiful sun-

rise greeted us as we glided up to the docks in Barranquilla, and we were home by the time the sleepy town was stirring.

When I was in Sitio Nuevo the people of the pueblos were putting their favorite saints

by a colporteur of the Bible Society, and came at his invitation to our services. She has an extremely interesting history—heart history—having suffered all things from a husband who became insane before his death,

A TYPICAL COLOMBIAN VILLAGE NEAR BARRANQUILLA.

out in the sun in order that rain might come. San Isidro, in one of the villages, is thought to be especially powerful in bringing rain and therefore spends considerable time out of doors in periods of drought. San Martin, of Toba, has special care over sheep and cattle of the parish; so, when cattle are lost, he is often found in the morning bespattered with mud up to his knees, showing how he has spent the night in search of the lost animals. Ah, could the poor benighted souls but know how the Good Shepherd seeks and saves the lost! Well may Amelia write from Cartagena, where she is now visiting her daughter: "They do not know the Christ who comforts, the Christ who gives strength to the faint, the Christ who makes the dead to live. The life of these places gives one horror."

Amelia* is the same woman whose unusually interesting face I noticed the first Sabbath which I spent in Barranquilla. Her eyes were large and dark and her countenance betokened sadness and restlessness. She had been found, ill in body and sick at heart,

* The same mentioned on p. 298.

from drink. She seems to have always been a woman of prayer and has received many direct answers to her petitions, but she knew neither peace nor rest. She was never an indifferent Roman Catholic, but most zealous in performance of her many religious duties; but when she saw Christ Jesus as her only hope, her former life seemed to drop from her as a worn-out garment, and she found rest to her soul.

Many incidents showing ignorance and fanaticism have come under my notice, when out among the people with Amelia. It is surprising, even with all one knows of the indifference here, to meet the death-in-life in in which nine-tenths of Barranquilla is submerged. Comparatively little direct opposition is met, but indifference that is far worse. "True, very true," they answer to your personal appeal, with a smile and an indescribable shrug of the shoulders, "but the custom is very different here."

"Are you not ashamed to be a Protestant? Do you not know that every one laughs at you for having changed your religion?"

is a frequent question asked of Amelia. "Ashamed!" she replies with spirit, "ashamed of my Saviour who has given me joy in place of my lifelong sorrow? I glory in this very work."

They taunt her in every way possible, but she is ready with a word from the Bible at all times, and one thing that seems to prove her entire sincerity is the fact that she does not appear to feel these things aimed at her personally, but as said against her Master. Not long since she and a young girl were making a friendly call on some women. The next door neighbor entered and, thinking she was explaining the Word of God, began to revile her, heaping every abusive epithet in their somewhat extensive vocabulary on her head. She kept quite still, only saying: "I thank you for all this—I receive it in the name of the Saviour." This so enraged the women that one of them rolled up her sleeves, inviting Amelia to a trial of strength in the court yard, and screaming: "If we dared we would burn you alive." Such incidents are very rare, however, in Barranquilla, which is too indifferent to make vigorous protest. I often think that determined opposition would be more hopeful than sluggish inertia.

I have only touched upon the life around us. God, in infinite mercy, spares us knowledge that we are not able to bear: but many times I come in from the sights and sounds of these streets, from revelations of sin flaunted in one's face, feeling that it were an easy thing to serve in cloisters, in comparison with daily contact with that from which one shrinks in unutterable pain. It sometimes seems as though Barranquilla must be one of the worst places in all South America, yet one knows that the spiritual darkness in which these people live is but a fringe of the pall that hangs over all this fair land. No one who studies the continent, its history and its condition to-day, can remain indifferent to the appeal it makes to Christian hearts and consciences. From this northernmost Republic to Tierra del Fuego, the land stretches in darkness, with here and there a glimmer of clear light. It presents a field of labor that calls for the best service which the Church can give.

Martha Bell Hunter.

A HARVEST TO BE GATHERED IN SERGIPÉ, NORTH BRAZIL.

It is not my habit to write on Sunday, but the needs of Sergipé* are weighing so heavily on my heart to-day that I must write. We have no Sabbath-school this morning, thus giving me the leisure, for Sunday is usually my busiest day. Mr. Finley is preaching during this hour in the little chapel in Lavendeiras and he will receive into the Church to-day a young girl who was educated in the mission school in Larangeiras* and is now governess in the home of a sugar planter.

The only member of the Church here who can afford to be so generous, bought and gave it a most desirable lot. It cost one hundred and twenty-five dollars. We are gratified with the interest and contributions of the entire congregation.

Mr. Finley has been unable to make any trips during the winter months of June, July and a part of August on account of the heavy rains and high water. His unbroken work here in town has been abundantly blessed. The people seem revived. In May we moved to a more central part of the town. The large hall in our house does not accommodate all who attend Sunday evening worship. The doors and windows are crowded. Mr. Finley has tried, for a year past, to secure a room on a very wicked street from which only one family attended worship. Two weeks ago the head of this family, having now more faith, requested to have worship held in his house. Some predicted that we would be stoned, but we have quiet audiences there every Friday evening. We have service three times during the week on different streets and twice on Sunday.

A man who conducts worship in the small town of S. Paulo (Sergipé) spent Thursday night with us. I wish you could have heard him talk and describe the sore need of a pastor there to care for five groups of believers. These Christians are infants. They need instruction. Grown men among them have learned to read simply from a desire to study the Bible. Mr. Finley visits them quarterly but his visits are necessarily brief. People are calling him in different directions. This week he is really needed in three places. What can he do? Considering the distance of these places one from another and the miserable roads, the only means of travel being on horseback, one can imagine the length of time required to make a journey. He has only one colporteur, who is pros-

Pron.: *Ser-zhee-pay*, *Lar-ahn-gy-ras*, (g soft, y long).

trated at present with grief over the loss of his wife. She left six helpless little children.

Besides the congregations of Larangeiras and Lavendeiras to care for, Mr. Finley visits eleven other places, including the five groups mentioned above. But we only touch one of the most important and ungodly towns in the State, Estancia. The most advanced town in Sergipé is almost entirely neglected. Aracaju, the capital, is the most bitter Romish town we see. The people all over the State are ignorant and superstitious. I am sorry to say, they do not respect their own people as they do foreigners. It has been said that they would not accept a native minister. If it were possible for the Board to send us at least one minister on the first steamer sailing after you receive this letter, it would not be too soon.

When I came here, I thought Sergipé the most difficult field in Brazil. The people did not appreciate the Gospel or respond to it as I expected. But now we see the fruit of years of toil. We are rejoiced with good news from nearly every point. It seems that the harvest is ripening all at once. The north of Brazil has not received the same number of men as the south. If this ripe harvest is not reaped soon, it may be lost. We pray that the Church at home may be able to send us a missionary at an early date.

Mr. Finley starts, on Thursday, on a three weeks' evangelistic tour. He has not been out of the State for two years. We went to the seashore for three weeks, but even there he preached regularly. We thought the place lonely and deserted, but our little mud house was well filled every Sunday. One needs only to raise his eyes to find work here. God is blessing His work and we trust Him to send the needed assistance.

Lilly M. Finley.

Larangeiras, August 25, 1895.

THE FIRST EVANGELICAL CHURCH IN THE NEW WORLD.

When Luther unchained the Bible and gave it to Germany in the language of the common people the impulse of a new life was felt throughout Christendom. Hopes and aspirations were aroused in thousands of hearts which nothing short of civil and religious liberty could satisfy. The fierce struggles for this priceless boon which mark the history of the Church at that time have proved again and again the truth of its great Founder's words, "I come not to send peace, but a sword."

As early as the middle of the sixteenth century the friends of the Reformation began to look with longing eyes across the Atlantic, hoping to find in the New World that refuge for the oppressed in Church and State of which none could be sure in Europe. Admiral Coligny of France, then in high favor at court, was a pioneer mover in these schemes for Protestant colonization. Before he had openly avowed his sympathy with their cause, this enlightened statesman had persuaded John Calvin and his associates to co-operate with him in establishing a community of evangelical Christians from France on the shores of Brazil. He had also interested Francis the First in the enterprise and obtained from him the promise of ships to convey the emigrants across the sea, while Villegagnon, an experienced soldier and professed Protestant, was to be sent in advance with his men to break the ground for them.

This generous offer was gladly accepted by the Genevans. Pierre Richer (de Lisle) and Guillaume Chartier were set apart as pastors of the new Church. Eleven young theological students offered themselves as missionaries to the heathen among whom it was to be planted. Besides these preachers and teachers, there were many mechanics and farmers and several lads who it was thought could easily learn the language of the Brazilians and so become interpreters. The party was headed by the venerable Sieur du Pont, an old-time neighbor and friend of Admiral Coligny's, who some years before had left his estates in France in order to enjoy the religious privileges of Geneva. Brave and enthusiastic as any youth among them all, this grand old man gave himself joyfully to an enterprise which from the outset was known to be full of peril. The Pope of Rome had, not long before, divided the newly discovered continents of America between his faithful vassals, the kings of Portugal and Spain. Encounters with these hostile forces by sea and land were to be expected and especially dreaded by Protestants. But, undismayed by this prospect, the little company set forth, being commended to God in a solemn farewell service by the Church in Geneva. Crossing the Jura Mountains they made their way first to the princely mansion of Coligny, their friend and patron, and thence on to Paris.

There must have been some foreign missionary meetings of a rare type in that gay capital about that time. The only Protestant Church in all France was there; poor, despised and few in numbers, but rich in a faith that could see in this little pilgrim band the advance corps of a vast army which shall yet conquer the world for Christ.

The emigrants did not leave France without an attack from the papists. The night before they set sail, the Lord's table was spread in the house where they lodged and, as they gathered around it, a raging mob broke in on the feast, killing one of the communicants and wounding others.

At length, after many delays, the expedition sailed from Honfleur Nov. 20th, 1556, in three small vessels provided for them by the king. The largest of these accommodated but eighty persons. After four dreary months at sea the little fleet entered the bay of Rio de Janeiro, March 10th. It was a glorious spring morning and the air was fragrant with the breath of flowers in the tropical forests, which spread vast and luxuriant from the water's edge to the far interior. Voices of strange, bright birds came on the breeze, and strange dark faces peered out from among the trees as they glided on to their desired haven—the Island of Coligny. The French flag had already become a token of peace and good will to the natives, and wherever it was recognized the less timid among them showed by smiles and gestures that the new-comers were welcome.

Jean de Lèry, the historian of this earliest of Protestant mission churches, tells of the songs of thanksgiving and praise to God which rang out upon the morning air as the emigrants stepped ashore. Sieur du Pont, addressing the commander, said: "We have come here that we may worship God according to His Word and to establish a Reformed Church in this land." In his reply, Villegagnon spoke of this little company of believers as a Church which "must be the most reformed of all," adding: "I am planning to prepare a refuge for the poor believers who may be persecuted in France, Spain and other countries beyond the sea, to the end that, without fear of king, emperor or other potentate, they may here serve God in purity according to His Word."

Significant words. A morning without clouds seemed to have dawned on the infant Church. The perils and discomforts of the voyage were forgotten as heart thus met heart in Christian unity and fellowship. Thrilled by a holy purpose to seek first the kingdom of God, the brethren resolved that the entire community should meet daily in a regular church service and, with regard for the weaklings of the flock which was very remarkable in those days, that the sermon on these occasions should not exceed an hour in length. The strong meat of one of these discourses, founded on Psalm 27: 4, was given to the colonists before they had taken their first meal on the island.

They were obliged to toil early and late on the fort which Villegagnon determined to build, and their fare was poor and scanty; still, letters to Geneva dated April, 1557, breathe a thankful and hopeful spirit and speak warmly in praise of the commander. But a few days after, great sorrow came upon the little Church. By a sudden discovery of Villegagnon's true character he was proved to be a papist as crafty, bigoted and relentless in his hatred to the Reformation as any foe across the sea.

Those who have been interested in this brief sketch of the First Evangelical Church of the New World will find the story told at length in the opening chapter of that valuable work, Baird's "Huguenots in America." We read there of men of whom the world was not worthy. They are lost on the mountains; they die in dark, lonely forests; they are imprisoned, tortured, drowned, burned at the stake. But from those golden vials full of odors, of which the apostle tells us, the prayers of these saints arise for Brazil today, ascending before the throne. Men have been raised up there who have obtained like precious faith with them and the Word of God has free course and is glorified.

Hannah More Johnson.

COLOMBIAN CHILDREN AS MISSIONARIES SEE THEM.

[Sent from Bogotá without signature.]

I. IN THE STREETS.

On the Coast and in the Hot Country generally, you see them running about clad chiefly in "bare-skins," as the popular designation is. In the cool climate of the plateaus they use more clothing. In Bogotá may be noticed two or three classes of street children. One class consists of street sweepers—boys eight to twelve years of age who, with brush, shovel and wheelbarrow, clear

ROAD LEADING OUT OF MEDELLIN.

away the *débris* of the busy streets in the capital. Their attire is varied; often unique. One wears a soldier's cap, an overcoat unbuttoned and a pair of torn trowsers. Another class consists of newsboys and bootblacks, who have the same activity, shrill voices, quick wits and bad habits that street gamins of North American cities possess. They are homeless, earning what they can, eating the little they can afford, sleeping wherever opportunity offers. Their chief amusement is the national vice of gambling. Soon after the Archbishop's letter was published threatening to excommunicate all those who in any way aided the Protestants, a number of boys of this class were observed in front of the open doors of our church one Saturday afternoon. A marble with which they were playing fell inside the vestibule. Its owner started in after it when he was stopped by the chaffing injunction of one of his companions: "Don't go in there. You'll be excommunicated." He replied with a great show of dignity, "Don't worry about me; this is my church." It is doubtful if he had ever been inside the doors before. A third class are beggars, most of them professionals, sent out by their cruel parents or masters. Sometimes they are lame or have lost their hands. Often their piteous whine seems proof of real suffering, though they are almost perfect actors and generally tell a tale of "nine helpless children and a sick mother," and make a plaintive appeal for a *cuartillo* (a two-and-a-half-cent piece). The utter neglect to provide for these children of the street is a comment on the charity of the Colombian people.

II. IN THE "TIENDAS," OR SHOPS AND STALLS.

Besides large stores on the principal streets there are innumerable small places, almost all of them liquor shops, scattered over the city. Here are sold bread, candy and some groceries. I have seen only one place, where I can buy candy, which is not a liquor stand run

with wide-open doors. These places are generally kept by women who have no character. There, in tiny, badly ventilated rooms, amid indescribable dirt and filth, children grow up. Some are small for their age, ill-fed and sickly; others are well, bright and pretty, but, brought up in such surroundings and without school instruction, they become recruits for every class of criminals.

III. IN OUR SCHOOLS.

The public schools here are in bad repute. They gather only children of the poorer and worst classes, who steal each other's books and do all manner of mischief. So the children of respectable parents are always sent to private schools. Such are those of our Mission. We find bright children and dull ones, studious and lazy, good-tempered and bad-mannered. Boys are restless, quarrelsome, fighting; but they are courteous and pleasant. Here is a little English boy of nine years, a boarder in the school. He is lively, lazy, inclined to tell falsehoods, but nearly every one likes him. There is another, a Colombian, son of one of the church members, a most lovable and faithful child of five years, who declares that he wants to be a minister. There is a little girl seven years of age, both winsome and troublesome, but contented and happy. Another is an impetuous little American, quick in mind and body, a trial and a treasure.

IV. IN THE CHURCH.

In nearly every Sunday-school, the most interesting feature of all is the Infant Class. Ours is no exception. The little Colombians of all shades of color gather there to learn Bible verses and stories, and sing with all the interest and vigor of Americans. It sounds very sweet to hear the familiar Gospel hymns and older melodies sung to Spanish words. How much happier is the lot of these little ones than that of the uncared-for beggars and street gamins, whose religious experience is confined to public processions and belief in the power of saints to give them success and salvation!

THE VIRGIN MARY EXALTED, BUT REVERENCE NEGLECTED.

We write the word Christian with a capital letter, but in Portuguese it would be *christao*, with small letter. The Roman Church in Brazil has, so to speak, robbed Christ of His divinity. He is a baby Christ or a dead Christ, not a risen, glorious Lord. The priests teach that the Father Himself obeys Mary, "Mother of God," but that her divine Son is less than she—less even than the saints—to be applied to for succor or salvation. The following prayer, copied from a Roman Catholic book, is an indulgence prayer, Pope Leo XIII promising three hundred days of indulgence to the person, who will say (!) this and another prayer with three "Ave Marias" and one "Hail, Mary":

"Pray for us, Holy Mother of God, that we may be worthy of the promises of Christ. God, our refuge and strength, attend propitious to the clamor of thy people, and by the intercession of the glorious and immaculate Virgin Mary, Mother of thy Son, and of the blessed Saint Joseph, chaste husband of Mary, of thy blessed apostles, Peter and Paul, and of all the saints, hear benignly and mercifully the prayers which from the depths of our soul we direct to Thee, for the conversion of sinners, the liberty and exaltation of the Holy Mother Church. By Christ our Lord. Amen."

The immorality of society around us is inconceivable to a person in the midst of Christian influences. Words and expressions unheard of in polite society in the United States are here coin current, uttered without shame or even thought of impropriety. One forgets how to blush; nothing surprises. Lost souls at home use constantly the name of the God they have abandoned. Lost souls here call ever on Satan. When people want to be elegant in their oaths they say "*Nossa Senhora*" (our lady) or "*Meus Deus*" (my God). They seem to regard it as rather a pious ejaculation, even when used on most trivial provocation. If a spark from hell should come at every call upon the arch-fiend's name, Larangeiras would be a furnace. I shudder to think how they are treasuring up wrath against the awful day when they shall receive the wages of the master they are serving. How hard we must work to snatch them as brands from the burning! The woman next door, whose angry voice I am always hearing, calls her own children "devils," and they call her the same. She is teaching her little grandchild to use the same name, and I am told this is not the worst expression she is capable of using, though I can imagine nothing worse than the devil.

The children are pretty, bright-faced little dears. Boys up to five and six years of age wear no clothing. Of course there are some people who dress their little ones beautifully, but this is the exception. Even quite large boys wear only a long shirt,

and little girls a single garment. Working women are provided with chemise and skirt. You see we are but one remove from Africa. I ought to specify that Protestants here, as a rule, are very modest and proper in their dress, even going to the extreme of not letting the boys come to school barefoot.

Clara E. Hough.

A HEALTHY YOUNG CHURCH IN CHILI.

[EXTRACT FROM A LETTER.]

In June, 1894, just two years from the opening of the chapel in Chillan, the church was organized under the name, *Iglesia del Divino Salvador* (Church of the Divine Saviour), with thirteen members. In six months thirteen more were added and one died, so that our number at present* is twenty-five. Many of these never saw a Bible till less than three years ago. Some have removed from town, but nearly every one is doing active Christian work in his new home.

A few months ago a man and his wife left us and went to Parral, a small town a few miles north, greatly disappointed that they must live where there was no Gospel preached. In a few months they had so interested others in the truth that a number got together for meetings, provided a room, invited Mr. Boomer to go up to hold a service, and the result is that now he goes every two weeks for services and catechumens' class, and eight persons are proposed for membership.

One man, a bridge builder, converted during a transient visit to Chillan, is one of the most enthusiastic propagators of the Gospel that I ever knew, and with all his zeal is extremely judicious in his methods. One, formerly member of the church in Santiago, is now employed as colporteur, visiting small towns and villages not on the railroad. The mission recently bought a horse for his use. He is a humble, earnest man, well versed in the Bible, and anxious to win his own people for Christ. He has suffered much persecution from fanatics.

The church has elected its first elder, a young man, devout and intelligent, a good husband and father. Senor Tulio Moran was licensed by presbytery in January, and is just now in Chillan. Our Sunday-school is one of the brightest features. It averages fifty, half of them children. The church began to contribute towards its own support from the day of its organization, paying its rent, and subscriptions to *El Heraldo*, as well as contributing to the presbyterial fund and the Board of Foreign Missions.

The day school has been unfortunate from the beginning, but we are sure that it will succeed and that such a school is needed, so we are going to give it another trial. We advertise it openly as an evangelical school and that is the reason people are afraid of it. Were we to hide our colors, no doubt the school would fill up, but we would rather give it up than do that.

Louise W. B. Boomer.

* February, 1895.

IN THE STATE OF BAHIA, NORTH BRAZIL.

[Bahia* is the seat of the Archbishop and one of the most fanatical States of Brazil. It covers an area equal to that of New England, New York and Pennsylvania combined, though, in size, only sixth of the States of the Republic.—ED.]

Mr. Chamberlain has asked the privilege of moving into the interior of this State, and I suppose that before long it will be an accomplished fact. In the meantime we have been doing what we can for people around us here in Bahia. When Mr. Chamberlain is at home we have service twice a week at our house, with varying attendance. One family has, I think, become truly interested and proclaim themselves Protestant, though they have not yet made public profession of their faith. Most of the people look askance at us, but the leaven is certainly working. We are praying that the Spirit may come in power upon this people.

We have just returned from a two weeks' picnic to the place which we hope to make our future home. Vacation came and we thought it well for the teachers, my daughter and Dona Salvina, to have a complete change, so, as a friend put at our disposal what had been in use as a public school room, with adjoining rooms, we concluded to go to the Feira de Sta. Anna, a town to the North, having a good elevation. In order to reach it we have to cross the bay and steam up a river for two or three hours to Cachoeira, from which point a train bears us to the "Feira." Unfortunately this vacation comes in the midst of the rainy season

*Pron. *Bah-eè-ah.*

of this latitude, and as we are living about three miles from the steamboat landing, and had mattresses, cots, kitchen utensils, &c., to be carted in, it was important that the transit should be made under fair skies. The day dawned rainy, and it poured until within a few minutes of our starting when, like a smile from the Lord, the clouds rolled away, and we were safely transferred without getting a drop of rain.

We spent the Sabbath in Cachoeira, where we have had a church for some years. It has no settled pastor, but is visited from month to month by the Bahia pastor, and on the intervening Sabbaths services are conducted in turn by three young men.

Monday was a saint's day, and no carts or carriers could be found to transport our baggage to the station, so off we had to go without it, and about eleven o'clock were landed in our new quarters, but without anything to make them habitable. Our host, who lived next door, insisted on our taking meals there, until our possessions arrived. As we were a party of seven we felt it an imposition, but there was no help for it.

The floors at the "Feira" were of brick, there was no ceiling, the outside walls did not quite reach up to the tiles and there were no sashes to most of the windows; so there was nothing to hinder the chill, damp air from penetrating into every corner. One large room we curtained off at one end, thus keeping culinary arrangements in the background. The other part served as dining and sitting-room, and in the evening was converted into a good preaching hall.

The first week we tried having service only one evening, and few attended. On Sabbath evening, service was well attended and the next night, much to our astonishment, a priest made his appearance. He came in with several friends, one of whom arose and asked if free discussion would be allowed. Mr. Chamberlain answered that he would not like to be interrupted in the midst of his discourse, but at the close any one who had objections to make or a point to contest might have the opportunity.

The priest listened for some time very attentively to the exposition of the text, "Blessed are they that hear the word of God and keep it;" but to the remark that the blessedness of the Virgin Mary consisted in her doing that very thing, hearing the word of God and keeping it, he took exception. He said that her blessedness consisted in her being without sin, else "how could she have fulfilled the prophecy in Genesis?"

"Would he repeat the passage?"

He did not remember it exactly, so Mr. Chamberlain offered his Bible. This he refused to touch, saying that he did not consider it authentic. Finally the priest cited the passage he referred to: "I will put enmity between thee and the woman; *she* shall bruise thy head, and thou shalt bruise her heel."

Mr. Chamberlain said he would like to see that in the priest's own Bible, and asked if he would not bring it with him. He agreed, and next night came according to promise. Mr. Chamberlain had tried to get a copy of the Vulgate with notes by one of their own fathers, where it is distinctly stated that both in the Latin and Portuguese there is ambiguity on account of the terms "woman" and "seed" both being feminine, but that there is no such ambiguity in the Hebrew, where "it" (*ipsa*) plainly refers to *seed*. However, he could not find a copy that day, and was obliged to rely on the priest's taking his word for it, which at first he was exceedingly reluctant to do, but he afterward acknowledged the ambiguity of the word. Then the priest went on to other points of difference, one being the supremacy of Peter* in the Church, but after some lengthy discussion he went out, saying that he could not devote so much time to these subjects and would not appear again.

During these discussions our room was crowded and great attention given. The next night there was a falling off in attendance, and we thought perhaps the priest had been the centre of attraction, but every succeeding night until we came away the hall was as full as ever. The audiences averaged from one hundred to a hundred and fifty. A great many tracts were distributed.

We are desirous of moving up there shortly.

While we were at the Feira a colporteur of the American Bible Society, who was further in the interior of the State, had all his Bibles forcibly taken from him and burned in the public square by order of the priest, and was himself threatened with imprisonment if he did not leave immediately. So much for religious liberty in the Republic of Brazil.

M. A. Chamberlain.

Bahia, July 22, 1895.

* This big Peter gun was turned on him by no less a gunner than Peter himself (I. Pet. 2 : 1-8).—*G. W. C.*

COLOMBIA.

Miss Nevegold wrote from Bogotá, Aug. 6:

The Revolution hampered our school work somewhat at the beginning of the year. It broke out the night of Feb. 22. We saw no fighting here in Bogotá, but were quite worried and frightened at times. I stood on the balcony of the American Legation and saw company after company of soldiers march out to die. These scenes haye made my heart ache.

I am so fond of our girls, and yet they are naughty sometimes—just exactly like the sweet North American girls. Two sisters, members of our church, live with their aunt and attend our school—*colegio*, as they call it here. They are studying to fit themselves to teach. This school has never had a graduate and I am anxious that these two shall be the first in its history.

I suppose you have heard of the circular issued against us by the Archbishop of Bogotá. In it he said that we taught false doctrines and immorality and commanded all Catholics to withdraw their children from our schools or be excommunicated. We lost three very bright and interesting girls. Thus far we have matriculated sixty-two. Last year we had forty-five. I love these Colombians and am happy to live in their beautiful land.

Mrs. J. G. Touzeau, after nine years of steadfast toil in Colombia, and just before leaving for her furlough, wrote from Medellin, Aug. 3:

The school has been so large this year that it has been almost too much for the number of teachers we have.

The priests have been trying hard to break up the school, and have taken a new way. Some rich ladies and gentlemen have been appointed to go to the homes of the children and offer to their parents books, food, clothing and a college for their children if they will sign a paper which obliges them to take them out of the Protestant and send them to the Catholic school. As our children are all poor, some of the parents were glad to accept the offer, and about twenty of the poorest were taken from us. I am glad to say not one of our good pupils left. We have a large number who have been with us more than four years and never in any other school. They are all happy and contented, and I think it would be hard to get them to leave us. We have had over one hundred this year; the number is now above seventy.

We have had a Colombian teacher living in our home for almost three years—Miss Duncan. She is a faithful, earnest Christian, but has been quite ill and has to give up teaching and go home to Barranquilla. How we wish the Board could send us a teacher from home, we do need one so much. Many times, with Miss Duncan too ill to do anything, I could not help thinking how much better work could be done if one did not have to hurry all the time.

Mr. and Mrs. Miles are on their way to Medellin to take charge of this station for one year, and we hope to leave the last of this month for the home land. We are very sad at the thought of leaving even for a time, but hope the rest and change will fit us for better work in the future.

BRAZIL.

Miss Ella Kuhl wrote from Curityba:

We have a charming family of twelve very interesting Brazilian girls in our school. One is from Santa Catherine, the next State south of Parana. Three are from the most remote town in the State. A father and mother traveled fifteen days on horseback to bring their daughter. They brought a tent and mules laden with food, bedding, etc. The mother watched me closely and seemed to be studying me. The father said that she did not want to bring the child to school. I suppose he had her take that long journey in order to see for herself what we and our school are like. We took them to church and they expressed their approbation of what they saw. When they left we gave them a Bible and hymn-book.

We have seven young girls in the Normal Class who spend some time as assistant teachers. Our children have good voices, and it is a pleasure to hear

them sing. They know a great many hymns and sing them in their homes.

The Church is growing. Sixteen confessed their faith during the first five months of the year. Four of these were our pupils.

The church building is a joy to us all. It was built during the time of the Revolution and just afterward. It is wonderful how the money was raised. We shall have a debt, but not a large one. One time when our funds were exhausted, one of the members who was on the building committee quietly put about a thousand dollars into the treasury and went on with the work. A colored mason has given a great deal of time and good work to the building without charge.

A NEW LIGHT LIGHTED.

Miss Elizabeth R. Williamson, who was formerly at S. Paulo, wrote from Itaqui in Parana:

February 26, 1895.—Settled in Itaqui, finally, for the year. It is a curious little place with some very pretty views in the vicinity, and the whispering of the wind in these fine Parana pines is sweet indeed.

I have started a school here in connection with Mr. Landes' church work. We decided that no free pupils should be admitted, as almost every one here owns enough land to enable him to pay without difficulty for the education of his children, if it were not for the intense objection which the people have to any regular work. The children themselves are, however, very eager. One girl of fifteen is working as a servant for her tuition. Another rented her own cow that she might be able to attend school. One of the boys sweeps and dusts the schoolroom every day for the same reward. Considering that we demanded payment in advance and that the terms were thought high (the enormous sum of $5 a half-year), we feel we have made a fine beginning with sixteen pupils. Two, whose parents were really poor, were paid for by the little church, thus making the congregation recognize their responsibility toward their own poor.

I am established with a kind old German couple. I take my meals in my own tiny parlor; when I get back from school hungry and tired, there appears a glass of fresh milk and some dainty or other for a lunch. The other day old Dona Eliza looked at my little book-case and with an expression of smiling satisfaction said, "The priest himself has not so many books." She is a beautiful character and an unfailing example to the more ignorant people about her.

A HOUSE OF WORSHIP BUILT BY THE PEOPLE—BUT NO PREACHER.

July 27.—We have had for several months what promises to be a thriving little Sunday-school. The superintendent is a faithful young German, who also teaches a large class of men and boys Two young girls from the day school have classes of children and the remaining class of mothers and daughters falls to me. Unfortunately there is no more preaching, as owing to Mr. Porter's serious illness all the work of Curityba Station falls on Mr. Landes' shoulders, and it is impossible for him to come out here. Sr. Carlos reads a sermon each Sunday after Sunday-school. It is not at all edifying, but it keeps the people in the habit of attendance at public worship.

PRAYERS AND OFFERINGS OF BRAZILIAN WOMEN.

Our Women's prayer-meeting and missionary society met to-day for the first time. Our subject was prayer the first part of the hour, and then, as this is the month for prayer for the Chinese in America, I told them of the Home in California for the rescue of Chinese girls, and an eager set of listeners they were. I asked if any one would offer prayer for its advance and success. They hesitated a little, but on being personally called, sweet old Dona Rosa stood and made a beautiful little humble petition. Two others prayed also. After all had left the room, the door opened again and Dona Rosa came and said gently, "Do you not think that it would be a good thing for us to bring a little offering every Saturday? We can give our prayers and a little service, too," at the same time unfastening the knot in her handkerchief to take out her own gift. Was it not a beautiful beginning?

CHINA.

IN WAR TIME.—THE SORT OF WOMEN WE TEACH.

Mrs. Whiting wrote from Peking, July 5:

We returned to China in rather troublous times, not knowing when we left Vancouver whether we should be able to reach the shores of China or not. At Shanghai we were still in doubt whether we could go on to the capital or not. At Tungchow we met a number of ladies who were leaving Peking on account of the war, but having had a trying time coming up the river, we were unwilling to retrace our steps, so we pushed on. As it proved we were left undisturbed in Peking, and had a winter of uninterrupted work. Not without some anxiety, however. Apparently everything went on as usual, but if you could have peeped behind the scenes you would have found many trunks packed ready for flight, and arrangements made with various individuals for conveying each school girl to a place of safety whenever it should be announced that the Japanese were about to storm the city. That time never came, for which we were truly thankful. So Peking station went on as usual; the boarding schools, day schools, daily preaching, Sabbath work, the hospitals, two dispensaries and inquirers' classes for men and women.

My Industrial Class for women worked half the day and studied the Bible the other half. Ten or more of them recorded their names for baptism, but time alone will reveal how many are sincere believers in Christ. They are all like children. One little incident will serve to show this. One woman was very slow with her sewing. Another remarked, "you can *eat* as well as any of us, if you can't sew."

This made her angry, and for days there were bitter feelings and harsh words. But one Sabbath evening the slow worker came in to have a little talk with me and said with a bright smile: "Sister Li and I are all right now. We are friends again." When I asked how it came about she replied: "I thought it all over while at church, and thought if we were both going to Heaven we could not go that way, so I made up my mind to do my part to be friends again. I remembered that she liked betel nut and I had just two pieces, so as soon as we were outside of the church door I said, 'Sister Li, will you have a piece of betel nut?' She smiled and took it, and since then we have been friends."

Another woman who had been studying for some time surprised me by remarking that the next time she was born into the world she hoped she would be born in America, for Americans were better than Chinese! These poor women seem so grateful for what is done for them. Some affirm that the Chinese are utterly wanting in gratitude, but we have marked instances of exceptions to such a rule. This has been the case especially, where anything has been done for the sick, both among rich and poor.

JAPAN.

SUMMER CONFERENCE.

Miss Martha Kelley of Osaka wrote from Arima, the "Northfield" of Japan, Aug. 7:

For most of us, the routine work of the year has been laid aside and we have carried with us to the country or mountains the odds and ends of the year's work, hoping to get "caught up" before the rush of the Fall. No Japanese or foreigner, who can possibly get out of the big cities at this time, will remain, on account of the unusual prevalence of cholera. I am only twenty-five miles from Osaka, but high enough in the mountains to drink water without fear of germs.

Arima is a popular resort and offers the additional attraction of a missionary conference which is held annually during the first week of August. If you feel the need of Christian conference and stimulus at home, you can appreciate how we missionaries look forward to this, the only opportunity of the year to many. The motto this year is, "By my Spirit, saith the Lord."

THAT INDUSTRIAL DEPARTMENT.

Our Osaka school closed with the best of prospects for fall opening. The industrial department was particularly flourishing. It is composed chiefly of day pupils, quite a number being married women. They attend for the sewing and embroidery. They are of a better class of women, none of them free pupils. Their attendance opens a fine field for evangelistic work, which we cannot take up at all owing to our limited force in the school. It seems like making an opportunity only to throw it away, for we cannot have the influence which we should with these women, without visiting in their homes. Advanced pupils in the embroidery classes are doing beautiful work on silk and linen. They work slowly, but a superior Japanese woman is inherently neat. We had quite a little exhibit of their work at Commencement and, so far, have not been able to supply the demand of foreigners for it, and have succeeded in defraying a share of the expenses of the class.

We of Japan look forward to September as our especial right in your prayers, so it is with renewed hope we shall go back to our work in September.

ROMANTIC ARIMA AND WHO WERE THERE.

Miss Mary Palmer of Osaka also wrote from Arima, Aug. 21st:

We are now in this little crooked mountain village not far from Osaka. It is really near enough for me to go back for Sundays, but the Doctor would not allow it on account of the heat and cholera. I was very sorry to leave Osaka, for my class of boys and men had kept up so well that I felt I might hold them through the summer.

Our house is completely surrounded by mountains, and everything is very quiet except the stream that chatters along at the foot of the mountain on which our house is built. Oh, yes, there is one more bit of music that arouses us from our slumbers some mornings. The neighbors' children are early risers and they have a melodeon that their father brought to Japan more than twenty-two years ago. I cannot say that it is extremely melodious now, but it is a very nice way to be wakened by its voice in this romantic place.

The Bairds from Korea, the Hamiltons, Hayeses, Lanes, Van Schoicks and Mr. Lyon, from China, are here for the summer. A number of people of other denominations are also here from China, and I think all are planning to go to Shanghai in readiness for their stations as soon as possible. They are all very brave in the face of the disturbances and dreadful uprisings.

OUR CONFERENCE WEEK

here was one of sorrow and suspense. A number of missionaries gave us vivid pictures of their escape from Chengtu; of their hiding-places, from which they could see or hear the destruction of all their property. I wrote to some one last week that they escaped with nothing but the clothes they had on and the knowledge that there were those who were thirsting for their blood: but I deeply regretted that I had omitted the most valuable possession that each carried, without which heart and strength must have given way—the blessed assurance that the Everlasting Arms were round about them and the thought that "they that be with us are more than they that be with them." We also first began hearing rumors of the Foo Chow trouble, which we tried to hope were groundless; then the Arima Conference telegraphed to Shanghai and our worst fears were confirmed by receiving the names of eleven murdered missionaries. You can understand

what a volume of prayer went up from the hundred and fifty missionaries gathered in that chapel as session after session we heard fresh items of the sufferings and dangers of our fellow-workers in China.

LEANS TO EVANGELISTIC WORK.

While the last year I have enjoyed looking after the children's schools of Osaka, my greatest pleasure has been my work in the churches. I am very much at home with the Japanese women of both the churches and have attended weekly meetings at three other preaching places. The greatest need for a lady is not among the Christian Japanese women, although they need encouragement. They are thoroughly organized and in each church there are sufficient consecrated workers to keep up their work. But in the seven preaching places there is no one to take the lead and work for the women. When Miss Haworth returns, I can. The same preparation each week would suffice for all these places, and if I can only go to them with the love of God and the Word in my heart I could not ask a more important nor inviting work.

I have held the Bible class of young men by teaching them English hymns. They came every Monday evening to sing and always stayed till I was hoarse and sometimes wished they were. Oh, I did enjoy that class! It was the most direct work I had. All I did for the children was through the teachers, and cordiality and sympathy were the only means I had for doing anything for the Christians. But in this class I had opportunity for direct teaching of the Bible. Just before I left Osaka one was baptized.

TURKEY.

Miss Reinhart of Mosul wrote from Mardin (a station of the American Board), June 3:

Dr. Emma Miller and I had planned to tour our mountain field with Mr. Coan of Oroomiah, going up through Tkhoma and Tiary into Gawar, and so on to Oroomiah, reaching that city some time in July. But just when we had our preparations all made and were daily expecting Mr. Coan to arrive in Mosul, word came that he had been obliged to turn back when about half way to us on account of war on the Persian border. So we came here, with Mrs. Ainslie and the children, and will go to Oroomiah through the cities of Bitlis and Van, situated in the Moosh region, so lately the scenes of outrages which shocked all Christendom. We shall travel under government protection, that is, with an escort of soldiers.

WIDE-AWAKE TIMES BY CARAVAN.

The road from Mosul here is considered very dangerous, so that a small company of travelers is not safe, and one caravan waits for another until the number of persons is considered sufficient for safety. But Arabs of the plain lie in wait, and any stray animal that for a few minutes escapes the vigilance of the drivers is speedily driven off. It is sometimes recovered if its absence is noticed in time. From our caravan three donkeys were stolen and recovered, while three others and a fine horse were taken at night and never seen again. One day, as the company of about one hundred men and more than two hundred animals were going along an unusually dangerous bit of road, a cry went up that the boxes of the Americans had been seized and rifled. I was horror stricken, and visions of spending the summer in a riding habit while Kurdish belles decked themselves in my gowns, flitted through my mind; but soon soldiers who had rushed to the pursuit returned and said only one donkey had been taken. In the midst of all this excitement we lost our road, and for a day and a half wandered through trackless wastes of wild oats, grass and flowers without seeing a human being or any sign of one having passed over that part of the Mesopotamia Plain before. We camped at night near a small stream, with nothing to eat but cracked wheat, cake and black coffee, but toward night of next day we came to a Kurdish village and enjoyed a good supper of chicken and goats' milk.

A Catholic bishop and his suite joined our caravan at Mosul. Having heard a month before that Mrs. Ainslie intended to cross the plain, he said he would wait until she went, for he would be safer in her caravan than any other, because the American Government is very great and powerful. People in this part of the Turkish Empire have acquired great respect for our Government since Miss Melton's assailants were so vigorously pursued and punished. We smiled to think of three lone women protecting a great bishop and his followers, about twenty-five people. Mr. Ainslie remained in Mosul to superintend the erection of our buildings, for which final papers have not yet arrived.

FIRST FRUITS OF THE GIRLS' SCHOOL.

No other branch of our work shows such signs of actual progress as our schools. A class of ten girls graduated, the first fruits of Mosul Seminary, and are now teaching in the villages where their homes are located. Four other girls have schools in villages this summer. Dr. Miller and I expect to reach Oroomiah in three or four weeks, where I will remain until September. I am anticipating meeting the dear friends there. Two, Mrs. Cochran and Dr. Shedd, whom I wished most of all to meet, I shall not see. They have laid aside their armor and are at rest.

MEXICO.

LUXURIOUS TRAVEL IN THE STATE OF GUERRERO.

Mrs. Wm. Wallace wrote from "Hull House," Chilpancingo, Sept. 4:

. . . We went touring in June, and such a tour! Wedding tours are not to be mentioned in the same breath. We were twenty-four days on the road. I now am in hearty sympathy with tramps, for I know just how tired, hot and hungry the poor fellows get. "Touring in Mexico" has a charming sound in missionary magazines, where such inevitable attendants as

baked brains and blistered backs are usually omitted from the report, but you will never know what a tour really means until you have tried one in Guerrero.

This being my first trip, Mr. Wallace wished to initiate me under favorable circumstances, and tells me that we traveled in comparative luxury. Our chief luxury was a burro for baggage. The little thing had but one ear, but legs and backs are the main requisites of burros. Upon this small, pathetic creature were strapped two medium-sized boxes. In one we carried clothing, bedding, books and tracts. In the other was our kitchen. It consisted of two granite cups and plates, a tiny frying-pan, a couple of *ollas* for heating water, and a knife, fork and spoon apiece. With these implements of war, we were quite independent and not obliged to eat our food with a tortilla, Mexican style. They have a deft way here of making a tortilla serve as a complete dinner set.

IN TOWNS NORTH OF CHILPANCINGO.

We started June 4 for Zumpango. At this little town there is no church, but there are a couple of Christian families who hold services regularly. Mr. Wallace goes over every two weeks and helps them along. We stopped here only to salute them, for Mescala was to be our stopping place for the night and it was a long way—a very long way it seemed when we did not reach it until eight o'clock. I am sure Mescala is the hottest place in Guerrero. It was too hot to think of eating or sleeping. We drank a little orange-leaf tea and wished for morning. Next day we rode only until six o'clock, when we reached Tonalapa, where we spent another suffocating night out under a shed. The barking of dogs and braying of burros made sleep difficult. We were off at three A.M., after breakfasting on a cup of coffee and some bread, by this time a little dry. The early morning rides by moonlight were the pleasantest of all.

We stayed about a week in Tuxpan at the home of a Mexican pastor, going out to neighboring towns for the day, but returning at night. In many places there were but a handful of Protestants. Mr. Wallace would get them together for a little service or Bible study, and away we would go to the next place.

At Tepecoaquilco, as picturesque a little town as there is in the State, Simon Juarez, a silversmith, gave us a cordial welcome. We had dinner and then a Bible reading with the members of the family and an old image maker who lived in the house. Going back to Tuxpan that night we were caught in severe rain and wind. It was no easy matter to keep in the saddle. Away went my tall, peaked sombrero down a bank. For the first time since leaving home we were cool. My teeth chattered so that for a moment I imagined myself back in Minnesota.

Leaving Tuxpan we went up into the mountains to Zapuapa, where we have a congregation and day school. We saw no more interesting or more genuine missionary work while we were gone than this little school. Only about fifteen boys and girls, but well taught by an earnest and enthusiastic teacher. The children's slates were natural, dug out of the mountain side; slate pencils likewise. Services are held in the schoolroom, but nine hundred adobes were ready for a church which they hope to have soon. The schoolroom was dark and close, so examinations and church services were held out of doors.

At Cocula Mr. Wallace held a conference, at which nearly all the native workers were present. Papers were read and discussed, plans for improvement made, and pastors and teachers seemed to go back each to his work helped, and no wonder, when most of them are working alone in isolated places.

The town of Xochipala has one of the nicest and largest congregations that we saw at all. The pastor is a Tlalpam Seminary boy, with the sweetest little wife, about seventeen years old. Their home seemed like a bit of Paradise and differed from most in Mexico, for it was clean. . . . . These people need the Gospel to teach them how to be clean, if nothing else. Our dear, dirty, vermin-infested old "Hull House" seemed a Palace Beautiful after our trip.

PERSIA.

OUR VILLAGE.

MISS C. O. VAN DUZEE wrote from SALMAS, Aug. 8th:

Thank you for your letter with the picture of that lovely hotel for a heading. I enjoy looking at it. In imagination I can see how beautiful it must be there and should love to wander over the grounds myself; but that is impossible, and for *lasting happiness* give me work here with the bad smells and vermin!

All is not bad. There are lovely views, ever changing lights on the mountains around us, lovely green of the willows which fringe so many streams, orchards loaded with fruit, clear skies, constant sunshine, without the sudden changes which we have at home—all these I enjoy. In contrast is the village where I walk every day, a dirty ditch in the middle of the streets, no sidewalks, no trees, only high mud walls of houses and gardens. Here and there is a pool of water of the intensest green, piles of ashes or dirt make variety and the unwholesome place in the centre of the village where animals are killed, cut up and sold. One exception must be made. It is the one street where a deep stream of water runs and is fringed by great willow trees. There is a foot-path on each side. But Haft Dewan is not a city, only a medium-sized village, so the fresh air can find its way in when the wind blows.

My reading scholars increased till I had seventeen at one time, but now that it is summer lessons are irregular. Yesterday, one bride was getting her husband ready to go to Russia for work and another had a chill. To-day, one was baking bread, two others had work of some sort and one was sick.

HOME DEPARTMENT

PROGRAMME FOR DECEMBER—SYRIA.

"Behold I bring you good tidings of great joy, which shall be to all people."

HYMN.—"While shepherds watched their flocks by night."

PRAYER.—"God be merciful unto us and bless us and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations."

Good Tidings for Syria.

THE GOSPEL FIRST PROCLAIMED IN SYRIA.

Scripture Reading: Luke 2: 8–14; Matt. 4: 23–25; Acts 8: 1–4.

THE GOSPEL NEEDED IN SYRIA.

Short paper on the Religious Condition of the Land. See *Historical Sketch of Missions in Syria; All Aboard for North Syria*, WOMAN'S WORK, *Jan.*, 93; *Baptism in Greek Church, July*, '95. *Church Problem in Syria*, THE CHURCH, *Aug.*, '94; *Militant Gospel in Syria, Sept.*, '94; *Waning Power of Syrian Priesthood, Dec.*, '94.

THE GOSPEL BROUGHT TO SYRIA.

Beginning of Missionary Effort. *Historical Sketch; Salutation No. 2, W. W., Dec.*, '93. *God's Providence, in the History of Syria Mission*, THE CHURCH, *Dec.*, '94.

THE GOSPEL MESSENGERS.

Locate on the map our five stations and mention the missionaries, schools, etc., at each.

PRAYER for missionaries and children in missionary homes.

THE GOSPEL OFFERED:

To the children.—*Tripoli Kindergarten*, OVER SEA AND LAND, *Dec.*, '94; *Sardine School, Jan.*, '94. *Letter, W. W., May*, '95, *p.* 137.
To the women.—*Letters, W. W., May*, '94, *p.* 133; *July*, '95, *p.* 198.
To the sick.—*Letter, W. W., April*, '95, *p.* 109.
By the way.—*W. W., Jan.*, '94, *p.* 17.
Through the Press.—27,071,072 pages in Arabic printed by Beirut Press last year, of which 10,878,500 were Scripture.

(These are only illustrations of opportunities that come to our missionaries. Others may be gathered.)

THE GOSPEL BEARING FRUIT.

In a Kindergarten, W. W., Dec., '93; *Offerings of Syrian Girls, Jan.*, '95; *Influence of One Life, July*, '95, *p.* 198, *last paragraph; Letter, Aug.*, '95, *p.* 225. *Church Dedication, Mt. Lebanon, The Little Flock, both in* THE CHURCH, *Dec.*, '94; *Death of a Syrian Girl, Sept.*, '94, *Letter, p.* 221; *Memorial Column, Beirût, Oct.*, '94.

Fresh news will of course be looked for in the December number of the magazines. Let some one be appointed beforehand to collect requests and suggestions for prayer from the December number of WOMAN'S WORK and let her report be followed by sentence prayers.

CLOSING HYMN.—"My God, and is Thy table spread?"

Philadelphia. *Fanny U. Nelson.*

HAVE MISSIONARY LETTERS A VOCATION?

OUR Letter Bureaus have assumed such proportions that an intelligent judgment as to their real value seems desirable. This is called for both for the sake of those who write and those who receive the letters sent from abroad and copied for distribution at home, or used in our periodicals.

My mind reverts to an early experience of my missionary life. It was in 1872, when we had just reached Sidon, our first Syrian home. Prominent among agencies for good in that place was the school for girls. Churches and societies at home had been canvassed for the means of sustaining it. Some twenty new scholarships had been obtained and all contributors were awaiting information concerning the special Syrian girls who were being educated through their respective donations. The imparting of this information was assigned to me as my first missionary work. These twenty maidens came mainly from the homes of native Protestants living in quiet villages scattered over the country. With what painstaking care did I learn the new strange names and peer into the dark eyes of one and another, seeking by every means for individualizing facts which would interest the

far away donors in their distant *protegés*. Uneventful had been the lives of most. Infinite possibilities were theirs, but as yet these were latent. What could I tell about them except some few things in reference to their Oriental life, dress and surroundings, that they shared our humanity, had souls needing the grace of God, and were to be taught and prayed for with loving fidelity?

Well, I wrote the twenty letters, and I hope the receivers were stimulated and blessed, but again and again I asked, "Why could not the money be given in love for Christ and souls without exacting so much?"

Many, many times in the years which followed I was called upon for missionary letters of various kinds. I always wrote them. My conscience would allow of no less, though they were often penned in haste and weariness, and the old question would recur, "Why cannot Christians at home give and do for Christ's sake alone?"

The passing years and God's providence brought me to America, and I took my place, for the time, as one in the Christian public at home. I went about among the societies. I talked with many devoted ones feeling the burden of raising the funds for the foreign field. I was impressed with the vague unreality which the work abroad assumed to most minds. I said to myself and to my friends, "What the Church needs is to have it all made *real*. The humblest details, if they but serve to make the great world of humanity abroad *real* to the Christian heart at home are not to be looked upon slightingly. Something to make vivid both the need and what is being done to supply that need is the present demand." Then I appreciated as never before the value of letters, with all their artless revelations, direct from these far away lands.

When I listened to loving prayers from hearts glowing with sympathy for those who had left home for the foreign work, I discerned a yearning desire to know more about the persons for whom the prayers ascended. Then I appreciated how much the missionary might miss by failing to respond to such a wish.

I am convinced that there are two sides to this subject, and that we need to look honestly at both to form a fair judgment.

Missionaries abroad are usually overwhelmed with crowding responsibilities, and they sometimes feel that the letters for which they are asked are just so much diversion from all they have gone to do. Some think they have no gift for letter writing and prefer to *do* their utmost and not talk about it. Some again shrink from the mention of their life and work in magazines and papers.

I am sure that in reference to all these points consideration on both sides of the sea is in place. It is true that the missionary is too much pressed with urgent duty to write voluminously and that writing is not equally easy to all. Still the importance of close touch with the workers for foreign missions at home is so great, that an effort to maintain this is not wasted service, but contributes in its own way to the great cause. I am sure a realization of this will encourage the foreign missionary to seize some moments, now and then, to note in simple and direct fashion even the commonplace incidents of his life. It is not well that *all* the letters sent should be sent by those of ready pen. The broadest and best impression can be obtained by information from many, and epistles of moderate length, while taking less time to prepare, are really more readable and available than those which are very prolix. I would therefore earnestly encourage our missionary friends to take human nature in the Church at home as it is, and for Christ's sake contribute something of time and strength in this direction to sustaining of the work. If all would do a little the result would be better, both for the writers and receivers of letters, than if only a few do much.

On the other hand, again, the good people at home should curb an exacting spirit and cordially do their part in the correspondence. They should, with patient effort, make all the use possible of the information given. They should utilize the magazines and papers, instead of ignoring the fact that the very latest and best news of missions is with much care and labor selected for these printed pages.

Mutual sympathy, considerateness and wise discretion in the giving and the use of facts are all in place. Much can be gained in this great work by an eye-to-eye and heart-to-heart recognition and understanding between those engaged in it on both sides of the world. To this end we believe our Letter Bureaus are contributing. The report of that of the New York Woman's Board states that "of regular monthly letters 8,080 copies have been sent out during the year." We trust that those toiling abroad will feel cheered by the systematic efforts made to utilize what they have written, and

those at home will extend as far as possible the use of the information thus made available.

And yet, however desirable may be the distribution of information, the unfailing motive for all consecration is involved in the relation of the Christian heart to its Lord. To extend His dominion, to accomplish His will, to render the tribute of grateful love in the carrying out of His supreme desires are the considerations which must keep His followers loyal and steady in their devotion of life and means to the cause of world-wide missions.

Mary Pinneo Dennis.

THAT LOST FIVE DOLLARS.

[Read at Twenty-fifth Assembly in Philadelphia.]

A Treasurer sat with haggard mien,
Two great, deep lines her eyes between,
And there she sat and searched all day
For one little figure—gone astray.
And the shades of night found her searching still—
For, tho' weary of brain, she was strong of will—
And when about to give up the fight,
That figure appeared, just before daylight,
And stood on its one little curled-up leg,
As tho' it had never moved a peg,
But had been standing round in the Treasurer's view,
Just where she ought to have seen it, too!
Why *didn't* she make a sudden dive
And bring up that saucy curled-up little 5?

And what do you think caused all this fuss—
Got the book of accounts in such a muss?
That five-dollar bill arrived too late,
And had to come in at a little side gate,
When the door was shut and lights put out;
And that poor little figure wandered about,
And never found its own little bed,
But slipped in a cold, dark corner instead.
And there it remained, from that sad, sad night,
Till the spring house-cleaning brought it to light!
And the Treasurer was almost made to declare
She'd give up her place at the end of the year!

Now, who was to blame that that figure was late,
And had to squeeze in at the little side gate?
Was it carelessness on some Treasurer's part,
Who failed to give it an earlier start?
Or, did the subscribers lag behind,
And drive *her*, too, 'most out of her mind?
Should any one read this who ever is late,
Please do not forget the pitiful fate
Of the poor little figure at that side gate,
Whose story I've had to sadly relate,
And call to your mind your Treasurer's state,
As she tears her hair at a terrible rate,
Because for *your* money she has—to wait.

In view of this sad state of affairs the following suggestions are made to Auxiliary Treasurers:

Begin collections early, quite early in the year,
Then of broken pledges you need never have a fear.
And pay but once each quarter, at least one week before
Your presbyterial meeting, then don't send any more
Until another quarter. Send checks, whoever can;
If you don't know how to draw one, well, you'll have to ask some man!
If you give to several objects, send all you have for one,
And don't take up another until with that you've done.
This saves your Treasurer trouble and the Board Treasurer, too,
And, if I'm not mistaken, makes it easier for you.

Please note these five suggestions, adopt them if you can,
And help us to develop a *systematic* plan.

Virginia C. Moore.

Washington City, D. C.

SINCE LAST MONTH.

ARRIVALS.

September 27.—At New York, Rev. and Mrs. J. G. Touzeau, from Colombia, S. A. Address, Washington, Pa.

October 4.—At Philadelphia, Mrs. Calderwood, from Ambala, India.

DEPARTURES.

September 14.—From New York, Miss Helen G. McIntosh, for Miraj, West India, *via* Glasgow.

September 16.—From Vancouver, J. M. Swan, M.D., and family, returning to Canton, China.

September 21.—From New York, Emanuel Presset, Missionary Teacher, to Gaboon Mission.

September 28.—From New York, all to North India:
Miss Mary Fullerton, returning.
Dr. Jessie R. Carleton, returning to Ambala.
Miss Alice Mitchell, to Woodstock School, joining the Mission.
Miss Carrie R. Clark, joining the Mission.

October 1.—From San Francisco, Rev. and Mrs. Geo. E. Partch, to join the Central China Mission at Shanghai.
Miss Emma Silver, to Shanghai, China.
Miss Elizabeth Babbitt, formerly of Allahabad, to join the West Japan Mission.

October 12.—From New York, Mrs. T. Spencer Ogden, returning to the Gaboon Mission.
Miss Ida E. Engels, to Batanga, W. Africa.
Rev. Frank D. Hickman, to the Interior, W. Africa.
Rev. Chas. W. McCleary, to the Interior, W. Africa.
Rev. and Mrs. W. C. Johnston, to the Gaboon Mission.
Rev. and Mrs. Geo. W. Seiler and three children, returning to West India, leaving two children at Wooster, O.

MARRIAGE.

June 12.—In Trinity Cathedral, Tokyo, Miss Ida Goepp, Missionary of the Protestant Episcopal Church (American) in Japan, to Rev. George P. Pierson of the Presbyterian Mission. Mr. and Mrs. Pierson may be addressed at 926 N. Broad st., Elizabeth, N. J.

RESIGNATIONS.

Rev. and Mrs. S. B. Groves, Central China. Appointed 1891.
Rev. and Mrs. E. W. St. Pierre, Persia. Appointed 1887.
Rev. and Mrs. Geo. S. Hays, Shantung Mission. Appointed 1886.
Rev. and Mrs. B. D. Wyckoff, N. India. Appointed 1860.
Rev. C. C. Meek, N. India. Appointed 1893.

DEATH.

September 23.—At Fitchburg, Mass , after a lingering illness, Rev. Frederick J. Perkins of S. Paulo, Brazil. Mr. Perkins went to the Brazil Mission in July, 1891.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' meeting first Tuesday of the month, and prayer meeting third Tuesday, in the Assembly Room, each commencing at 11 A. M. Visitors welcome.

THE USUAL September prayer-meeting at "1334" was one of unusual interest by reason of the presence of four departing missionaries and the glad reunion of a large company of missionary workers after three months of separation. It was indeed a happy, hopeful, farewell meeting, with not one sad foreboding.

Miss Fullerton told us of her heart's desire to bring to Christ many in Indian zenanas ; Miss Mitchell of her gratitude at being sent to Woodstock—the very station of her choice ; Miss Case recalled the kindness of the home friends, yet longed to be back with her Japanese children, and Mrs. Ogden bravely faced the loneliness of her African home with its trying climate. There were precious Scripture promises given by one and another as they were moved. Prayer followed prayer, voicing the special requests sent to that meeting and confiding these and all who were about to go forth as Gospel messengers to the tender care of our Father. Among the worshiping company were Mrs. Edward Newton, India; Mrs. B. C. Henry, China, and Miss Lydia Jones, formerly of Africa. Never have we seen a happier group of missionaries (and we would include Dr. Carleton, who came next day,)—all eager to "go" at the Master's word.

THERE will be no circular letter issued by the society this fall, as that of the President which was sent out in the spring takes the place of it for this year. If there is one person who has not already seen that letter, send for it, adding one-cent stamp for postage.

OF the company of missionaries sailing for India in September was Miss Alice Mitchell. "Miss Mitchell is a missionary because she could not help it. The daughter of Dr. and Mrs. Arthur Mitchell, it is not strange that she made ready to go years ago, but a serious illness kept her back until now. Now the Lord says go, and go to Woodstock to do the work she is most fully fitted to do."

Neither Miss Fullerton nor Miss Mitchell could have been sent out this year had not special funds been provided. The surplus of the collection by the Philadelphia Presbyterial Society for the expenses of the twenty-fifth annual assembly, together with a part of the collection taken in the Academy at the closing session, were cheerfully appropriated to this happy use.

On Oct. 26, Miss Case will again set her face toward Japan. After a year at home of almost ceaseless activity she returns joyfully to her field.

MRS. OGDEN also has sailed once more for her African home, eagerly hoping to meet her dear people at an early day.

MISS MINNIE FITCH, daughter of Rev. and Mrs. Geo. Fitch, Shanghai, China, has been appointed as medical candidate by the society and has entered the Woman's Medical College, Philadelphia, to pursue her studies.

NEW leaflets on our shelves are :

The Girls and Women of Korea, 2 cts., 15 cts. per dozen.

Facts of Foreign Missions, 2 cts., 20 cts. per dozen. The latter is a revised and enlarged edition full of facts in reference to all countries.

In sending for single leaflet inclose stamp for postage as well as the price of leaflet.

LIST of objects suggested by our Society for support by those S. C. E. in our territory that are not pledged to regular foreign missionary work: Country schools, Wei Hein Dist., $1,500 ; schools in Syria, $500 ; industrial department boys' school, Sangli, India, $480 ; itinerating, Tokyo, Japan, $321 ; medical work, Ferozepore, India, $500. *Jr. C. E. Socs.* are invited to contribute to the work proposed to the children in *Over Sea and Land*.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

WE hope each society has before this date sent for the Silver Offering envelopes and their accompanying letter, supplying every woman in the church and congregation—members of the Y.P.S.C.E., Bands, and Sunday-schools, so that all may have an opportunity of making a gift to the Lord's work.

THE Secretary of Literature of one of our Presbyterial societies makes suggestions to her societies which seem so practicable that we desire to give them to other societies. They are as follows: "The letter-file plan of preserving missionary literature has proved quite successful in small societies unable to procure expensive libraries. All newspaper articles, leaflets, question books and sketches are classified and placed under the names of the different countries. These cards, containing a full list of such articles in current magazines and literature, are bound in the form of a catalogue, so speedy reference is possible." If a society would procure a number of the more inexpensive letter files which can generally be found at a stationer's, and adopt this plan, they would soon have a great deal to draw from. Think of the columns which have been in the secular papers on China, Japan, Korea, South and Central America, Mexico. The war maps which the papers have published are valuable, too. By a little study the various mission stations can be put on them. Articles in *Harper's*, *The Century*, etc., can be referred to on the cards. These magazines, one or more, are usually taken by some members of almost every society, who would be willing to lend them for such study. Then, with the missionary magazines, what a fund is at hand.

WE earnestly desire each society which has not already done so to immediately appoint a Secretary of Literature, to particularly solicit subscriptions to the missionary magazines of our Church and to keep an accurate record of the number of each taken. In the spring she will hand this record to the Secretary for the Annual Report.

We know more copies are taken than are reported, and we desire to have those columns correct. Some one person should keep these records. In some of our societies those in charge of the subscriptions keep little books, with names of each subscriber and date of subscription. She can thus tell when to call upon different ones for a renewal.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. of 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

EARNEST and inspiring was the first prayer-meeting held in the new rooms on the morning of Oct. 2d. Mrs. Beers presided. Several missionaries were present: Dr. and Mrs. Wanless, from Miraj, India; Miss Ford, who is returning to work in Syria; Mrs. Dale of Beirut; Miss Engels, going out to Africa; Mrs. Touzeau, from Colombia. The room was crowded and all present felt that the Divine Spirit was deeply manifested. A gracious time, God's gracious presence felt and gracious influences cheering every heart—such was the happy beginning of another season of work.

VERY interesting services have been held in the Central Presbyterian Church of New York in connection with the departure for Peking of Rev. and Mrs. Charles O. Gill.

These missionaries are to represent the Central Church and have already warmly enlisted the hearts of the congregation. Their support is provided for, as well as that of a Home Missionary and his wife, by means of pledges for monthly contributions from five cents upward. These pledges are separate from and in excess of all regular contributions of the church to the Home and Foreign treasuries.

It is a suggestive fact that these large sums have been raised through an endeavor to interest the smallest children as well as adults, and usual gifts to the two Boards have not only failed to be reduced by this extra endeavor, but they have been increased.

MRS. STOWITTS, President of North River Presbyterial Society, has, in connection with Miss Holmes' visit to that presbytery, organized a new auxiliary at Kingston with forty-one members.

KENTUCKY held her first regular meeting of the Foreign Mission Synodical Organization on Oct. 11th, at Louisville.

Plans have been made for Miss Holmes to visit the presbyterial societies of that State.

THIS is the time of many semi-annual meetings of our presbyterial societies. May careful planning, wide notice and earnest prayer result in their being occasions of profound and permanent stimulus.

From Northern New York.

THE semi-annual meeting at Gloversville, September 26, was full of interest and marked by a large degree of spirituality and earnestness. All who listened to the thrilling words of Miss Holmes, formerly of Syria, and of Dr. W. J. Wanless, of India, were impressed with the need of zealous work on the part of every woman in Northern New York.

IT is with great regret that we have to announce that, after these years of faithful and devoted service as our missionary in Canton, China, we shall now have to omit Mrs. H. V.

Noyes' name from our list and surrender her to her new relation with the Christian College there. We feel assured that Mrs. Noyes' host of friends throughout Northern New York will continue to follow her and her work with prayerful sympathy.

IT IS with great pleasure that we assume the care of our new missionary, Mrs. Walter F. Seymour of Tungchow, China. We bespeak for her the prayers and the interest of all our members. Any society or band wishing the privilege of being sharer in her salary may apply at once to Mrs. Montgomery Curtis.

FROM the last bi-monthly report of the Bangkok station we learn that the Harriet House School has re-opened with forty-one pupils. The outlook at Bangkok is most encouraging.

NEW WORK to be undertaken this year :

Increase in Miss Christensen's expenses	$252.00
Scholarship in Chinese Home, San Francisco	75.00
Day school at Nanking	45.00
Hangchow boys' school	100.00
Wei Hien country boarding schools	100.00
Repairs on Dr. Seymour's house and dispensary.	21.00
Sunday school at Lahore, India.	19.20
Julia Cejudo, teacher at Zitacuara, Mexico.	144.00
Village school at Mosul, Turkey	14.14
Shares in Miss McLean's school, Salmas, Persia	100.00
Shares in Harriet House School, Bangkok, Siam	300.00
Running expenses of preaching place in Bangkok	162.00

SOCIETIES and bands wishing to take up any of this new work will please apply at once to Mrs. Montgomery Curtis, Special Object Secretary.

MRS. SHERRY of Troy will take for this year the office of General Secretary, made vacant by the necessary absence of Miss Platt. Her address is Mrs. Arthur G. Sherry, 186 Eighth street, Troy, N. Y.

REMEMBER the keynote of the Gloversville meeting—Faithfulness in little things in our individual corners.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

"THE Lord hath done great things for us, whereof we are glad."

Receipts to Sept. 1, 1894,	$1,328.48
Receipts to Sept. 1, 1895,	3,016.32
Increase,	$1,174.85
Increase not including Emergency Fund,	$512.99

THE October quarterly bulletin will be sent out before these notes are read. If any Synodical or Presbyterial officer has been overlooked please report the same at "1516."

A DELIGHTFUL letter has been received from Rev. Wm. Chalfant. His realistic description of the homeward trip enables us to enjoy the glimpses of strange lands and peoples, the little reunions with other missionaries at points along the route and the "welcome home" to friends and work, without any of the discomfort of the tedious journey to far-off Ichowfu, China. They reached their station June 27. Riots or rumors of riots had evidently not affected them.

OUR dear Miss McIntosh has come and gone. She sailed Sept. 17. We feel that God has an unusual work for this consecrated trained nurse in India.

NEW leaflets have been prepared descriptive of the special work given this year to the C.E. societies. Will all societies wishing information concerning the Teheran School in Persia or their missionary in Japan send to your Presbyterial C.E. Secretary or to the Board Rooms for these leaflets?

HAVE you sent your order for the new Year-Book? Can you afford to be without it?

From San Francisco.

Meetings at 10 A.M. each Monday at 920 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

OUR new Monday morning hour of prayer for missions and missionaries, and for receiving missionaries at our headquarters, 920 Sacramento St., mention of which has been already made, has now been observed for one month.

Mrs. S. C. Peoples gave us a vivid picture of life in Laos, and Mrs. Fenn, *née* Elizabeth Cahill, recently a missionary at Bogotá, Colombia, interested us deeply in the work in that country. We have read letters from our missionaries in Persia, in Japan and in San Paulo. Mrs. Condit has touched our hearts with her plea for our own Chinese work in California, now upon the twenty-fifth anniversary of Dr. Condit's work here. We hope the women of the Occidental Board may find time to attend these weekly meetings and thus insure their continuance.

NEW four-page tracts are being published by the Occidental Board, of convenient size to inclose in letters and upon topics for the month, to be circulated free among our auxiliaries for use at their monthly meetings.

Attention has already been called to brief life sketches of the missionaries of our Board.

THE story of a little slave girl, Qui N'Gun, is just published, and also a few words about "The

Occidental Board. What is it? Where is it? Why have it?" By furnishing leaflets free to the auxiliaries we expect that our presbyterial societies will contribute five dollars each, annually, to our publishing fund.

THE new "Year-Book of Prayer for Foreign Missions" has been ordered in large numbers, and members of auxiliaries will find it invaluable. The name of every missionary and teacher of the Presbyterian Board and of every station in the foreign field is given. All the schools are mentioned. Price, 10 cts. Send to 920 Sacramento St., San Francisco.

MRS. S. C. PEOPLES of Laos is recruiting her health at the residence of her brother, Rev. L. L. Wirt, 818 Fifteenth St., Oakland. She was very ill when she left Laos, but is now able to address societies occasionally, greatly to their pleasure and profit.

MRS. EFFIE DEAN BAILIE, M.D., of Soochow, China, has returned for rest with her three little ones to the home of her sisters in San Alito, just across the bay from San Francisco. Her husband, Rev. Joseph Bailie, remains in China.

BY the time this page is published the semi-annual presbyterial meetings, and the meeting with Synod in San José, will be among the things of the past. Now the preparation fills the hearts and minds of many active women.

May preparation for the last half of the year's work fill the heart and mind of every worker in the Occidental Board, prompted by a loving spirit of personal responsibility and opportunity, in obedience to our Lord's command. This may be your last year of service, dear worker; it may be mine.

WORD comes to us of the death of Mrs. L. M. Stevens, a most faithful and dearly beloved worker of Los Angeles Presbyterial Society. May those be found to take up her lines of work "who are endowed with the same spirit of love, consecration and zeal to win souls to Christ."

NEW AUXILIARIES AND BANDS.

ILLINOIS.
St. Anne.

MICHIGAN.
Calumet.
Escanaba, Busy Bees.

NEBRASKA.
Stoddard.

PENNSYLVANIA.
Altoona, Broad Ave., S.C.E.
Birmingham, Jun. C.E.
Chartiers, S.C.E.
Everett, S.C.E.
Logan's Valley, Jun. C.E.
Phillipsburg, Young People's Circle.
Tyrone, Jun. C.E.

WISCONSIN.
Bayfield.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from September 1, 1895.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—"A woman suffragist," $30.00

BLAIRSVILLE.—Beulah, 21; Derry, 14.75; Greenshurg, 1st, 25; Greenshurg, Westm'r, 25; Johnstown, 29.05, I-will-try Bd., 4.45; Plum Creek, 15; Poke Run, 5.50, Silver Links, 2.99; Unity, Children's Bd., 24.10, 166.84

CHESTER.—Cnester, 1st, 5; Coatesville, 40; Downingtown, 10.55; Fagg's Manor, S.C.E., 5; Honey Brook, 25, S.C.E., 10; Kennett Square, 5; Middletown, 7; New London, 5; Oxford, 1st, 100; Upper Octorara, S.C.E., 10; Wayne, 25, Y.L.B., 23, S.C.E., 36; West Chester, 1st, (deht 5) 10; Westm'r, 5.73, S. C.E., 10.59; West Grove, 6.25, 339.12

HUNTINGDON.—Bellwood, (Logan's Valley) *special*, 5; Huntingdon, S.C.E., 5.80; Lower Spruce Creek, 15; Martinshurg, 18.75, Osceola, 31; Spruce Creek, (*special*, 25), 214.90, 290.45

LEHIGH.—Allentown, 15; Bethlehem, 30; Catasauqua, 1st, Busy Bees, 5; Bridge St., Bd., 12; Del. Water Gap, 22; Easton, 1st, 60; Hazleton, 40.80; Mauch Chunk, 30; Reading, 1st, 11.19; Shawnee, 41.47; Stroudshurg, 26.50, 293.96

NORTHUMBERLAND.—Beech Creek, 1.80; Berwick, 2; Lock Haven, 22.40; Milton, 27; Williamsport, 1st, 130; 2d, 12.50, Y. L.S., 28; 3d, 16; Bethany, 4.50, 236.20

PHILADELPHIA.—Arch St., 225; West Arch St., S.C.E., 12.50, 237.50

PORTSMOUTH.—Ironton, (deht, 1) 9.20; Jackson, 6; Manchester, 4; Portsmouth, 1st, 5.60; Portsmouth, 2d, 34.50; Red Oak, 4, 63.30

WASHINGTON.—Cross Creek, 5.50, Bds., 1; East Buffalo, 2.75; Frankfort, 2.75, three friends, 20; Pigeon Creek, Y.L.B., 3; Washington, 1st, 31.50, Cornes Bd., 20; Wash'n, 2d, 32, Bds., 5.50; Wash'n, 3d, Y.L.B., 9.67; Wellshurg, 10.50; West Alexander, 8.78; Wheeling, 1st, 60 Wheeling, 2d, 5, 217.95

WELLSBORO'.—Coudersport, 3.20; Osceola, 7.34, 10.54

LEGACIES.—Mrs. Harriet Linnell, dec'd, Granville, O., 50; Mrs. Sarah McCord, North East, Pa., 100, 150.00

MISCELLANEOUS.—Lock Haven, Pa., Mrs. John McCormick, 25; Phil'a, cash, 30 cts., 25.30

Total for September, 1895,	$2,061.16
Total since May 1, 1895,	$16,045.78

Oct. 1, 1895. MRS. JULIA M. FISHBURN, *Treas.*,
1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to September 20, 1895.

ABERDEEN.—Aherdeen, Mrs. M. E. C., a tithe, $1.00

ALTON.—Carrollton, 7.50; Greenville, 5.10; Sparta, 8.50, S. S., 12.50; Virden, 4.40 (less Pbyl. ex., 1.14). 36.86

BLOOMINGTON.—Bloomington, 2d, 28.12, C.E., 25; Champaign, 25.91, C.E., 5; Clarence, 8.90; El Paso, 2.25; Heyworth, Jr. C.E., 5; Piper City, Sr. Neely Bd., 26.56, Jr. Neely Bd., 26.55; Tolono, 20.59; Towanda, 4, 187.88

CAIRO.—Anna, 10; Bridgeport, 11.82; Carhondale, 17; Carmi, 5; Du Quoin, 10.95; Flora, 9; Golconda, 5, Murphyshoro', 6.50; Odin, 24; Olney, 5; Pasturefield, 3.20; Shawneetown, 10.50; Tamaroa, 3; Olney, Ella Parker Bd., 10; Wahash Ch., 4, 134.97

CENTRAL DAKOTA.—Huron, C.E., 4.00

CHICAGO.—Berwyn, 4.25; Chicago, 1st, 40.80; 3d, Boys' Bd., 7.50; 4th, C.E., 85; Christ's Chapel, C.E., 50; Bethlehem Chapel, C.E., 5.11; Camphell Pk. Ch., C.E., 17.50; Central Pk. Ch., 5.50; Ch. of the Covenant, 8.80; Fullerton Av. Ch., 3; Herscher, 2.50; Hyde Park, 15; Lake View, 14; Coal City, 9.35; Lake Forest, Steady Streams, 5.41, entertainment, 89.80; Evanston, South Ch., S.S., 15; Peotone, 16.90, S.S., 3.69; Waukegan, 31.63; Anon., 5; Anon., 25 cts., 436.08

CORNING.—Bedford, 4.35; Clarinda, 5; Emerson, 5.05; Lenox, 1.85; Sidney, 10, 26.25

DENVER.—Denver, First Av. Ch., S.S.B., 5.00

DUBUQUE.—West Union, Willing Workers, 2.18

DULUTH.—Brainerd, 7; Glen Avon, 9.32; Duluth, Westm'r Ch., 6.86, Bd., 11, Jr. C.E., 10; Lakeside, Irwin Soc., 2.13; Two Harbors, 2.50 48.81

FT. WAYNE.—Elkhart, 40; Kendallville, 2, 42.00

FREEPORT.—Belvidere, 5; Freeport, 1st, 25; Guilford, S.S. Gleaners, 13.25; Marengo, 12; Warren, 3; Woodstock, C.E., 10, 68.25

GRAND RAPIDS.—Evart, 3; Grand Rapids, 1st, 10; 3d, C.E., 5; Westm'r Ch., 14, C.E., 18.75, 50.75

KEARNEY.—Fullerton, C.E., 3; Grand Island, 5.50; Kearney, 4.49; North Platte, 7.50; Wood River, 1.96, 22.45

LAKE SUPERIOR.—Escanaha, 5; Ishpeming, 5.50, Willing

Workers, 19.46; Manistique, 4; Menominee, 13, C.E., 5, Jr.C.E., 7.50; Marquette. Lake Superior Bd., 10; Negaunee, 2.90, 72.36

LANSING.—Battle Creek, 25 Concord, Mrs. Eva Keeler, 40; Lansing, Franklin St. Ch., C.E , 10; Marshall, 7.32; Oneida, 4.50, S.S., 1.50; Parma, 5, 93.32

MADISON.—Janesville, 18; Lima, Boardman Bd., 14; Reedsburg, 7, 39.00

MATTOON.—Charleston, 3.30

MINNEAPOLIS.—Minneapolis, Elim Ch., 2.80; 1st, 25; Stewart Mem'l Ch., C.E., 1.98; Westm'r Ch., 23.50, 53.28

MUNCIE.—Converse, Mrs. M. C. Kelsey, 22 10

NEBRASKA CITY.—Beatrice, 1st, 16.80, C.E., 6.86; 2d, C.E., 12.50; Humboldt, 4.34; Lincoln, 2d, 4.62, C.E., 12.50; Palmyra, 3.08, Willing Workers, 8, S.S., 5.30; Seward, 2.50; Tecumseh, 25; York, 5.40; Exch., 10 cts., 106 40

PETOSKEY.—Boyne City, 55 cts.; Cadillac, 1.60; Clam Lake, 1.34; Harbor Springs, 17.80; Mackinaw City, 2.78; Petoskey, 8; Traverse City, 13 71, 45.78

PUEBLO.—Canon City, 1st, 21.50; Colorado Springs. 1st, 35.82; 2d, C.E., 5; Durango, 1st, 5; El Moro, 4.50; La Junta, 2.50; Las Animas, 5; Monte Vista, 20.16; Pueblo, 1st, 7.84; Mesa Ch., 10.95; Westm'r Ch , 1.25, 119.52

ROCK RIVER.—Aledo, 63; Alexis, 2.50; Ashton. 3.50; Centre Ch., 6; Dixon, 3.36; Fulton, 24; Geneseo, 7; Hamlet and Perryton, 5; Milan, 5; Morrison, 53.25, King's Birdies, 6.50, Y.L. S., 6; Newton, 11.48, Mission Soldiers, 2, Earnest Workers, 61; Norwood, 5.03; Princeton, 12.40; Rock Island, Central Ch., 4.65; Joy, Penial Ch., 4, 285.73

SAGINAW.—West Saginaw, 1st, S.S., Children's Day off., 7.60, Jr. C.E., 9.80; West Bay City, Westm'r Ch., 80.07, 97.47

ST. PAUL.—Red Wing, 11; St. Paul, 9th, 2.35; Central Ch., 14.08; Dayton Av. Ch., S.S., 10.69; House of Hope Ch., 39.50, Faribault, 2.50, S.S , 2.50, 82.62

SIOUX CITY.—Alta, 5.82; Cherokee, 35, C.E., 5, S.S., 8.66; Hawarden, 1.94; Ida Grove, 9; Larrabee, 3.40, Busy Bees, 4.26; LeMars, 30.86; Marcus, Mt. Pleasant Ch., 5; Odebolt, 1.50; Paullina, O'Brien Co. Scotch Ch., 10.75; Sanborn, 16.50; Sioux City, 1st, 8.75; 2d, 7, C.E., 6.77; 3d, 6.10; 4th, King's Daughters, 4; Sulphur Springs, 1; Storm Lake, 18.35; O'Leary, Union Tp. Ch., 1.50, 191.16

UTAH.—Pbyl. off., 3; Manti, 1.75; Payson, 1.70; Salt Lake City, Westm'r Ch., 8, 14.45

WHITEWATER.—Connersville, 10.30; Greensburg, 40.30; Kingston, C.E., 1.59; Lawrenceburg, 4; Liberty, 4.38; Rushville, 5; Richmond, 54.20, C.E., 10; Shelbyville, 12.50, S.S., 4.82; Union, 5, 152.09

Total for month, $2,445.06
Total since April 20, $13,097.99

MRS. C. B. FARWELL, *Treas.*,
Chicago, Sept. 20, 1895. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for September, 1895.

Jubilee offerings are in addition to other reported gifts and will be indicated by an (*) asterisk.

BINGHAMTON.—Binghamton, 1st, 109.97, C.E., 15, Jr.C.E., 15; North, 25; West. 36.75; Nichols, 11.50; Owego, 6.20; Waverly, 1st, 33.50; Whitney's Point, 1.50; Windsor, 3.25, $257.67

CAYUGA.—Auburn, Westm'r, 4*; a friend, 100; Aurora, 25; Sennett, 12, 141.00

CHEMUNG.—Big Flats, 12.50: Elmira, 1st, 7.15; Lake St., 25; Havana, 13.50; Hector, 10; Horseheads, 4; Mecklenburg, 16; Monterey, 5; Moreland, 6.45; Rock Stream, 3; Spencer, 3.50; Southport, 5; Sugar Hill, 7; Watkins, 22, 140.10

EBENEZER, KY.—Covington, 1st, 27; Lexington, 2d, 56.75, Light Bearers, 25 cts.; Mt. Sterling, 6.70, 90.70

GENESEE.—Attica, 5 20; Byron, Dr. and Mrs. L. B. Andrews, 25; Perry, 15, C E., 10, 55.20

GENEVA.—Canandaigua, 6.10: Geneva, 1st and North, 18; North, Y.L S., 15; Seneca, 10; Seneca Falls, 45.33; Trumansburg, 10; Waterloo, Warner Soc., 10, 114.43

HUDSON.—Cochecton, 5; Goodwill Ch., 26; Goshen, 18; Middletown, 1st, 50; Ridgebury, 17.50, 116.50

LONG ISLAND.—Bridgehampton, 6.50; Franklinville, 55; Mattituck, 17.41; Middle Island, 12: Southampton, 16.91, 107.82

MORRIS AND ORANGE, N. J.—Morristown, 1st, Children's Soc., 50; South St., Y.L S., freight, 2.76, 52.76

NORTH RIVER.—Cold Spring, 3.85: Freedom Plains, 10; Little Britain, 14; Matteawan, 20; Marlborough, S.S., 10; Newburgh, 1st, Bethel, S.S., Miss. Soc , 45; New Hamburgh, 45.25; Poughkeepsie, 152, Jr.C.E., 25; Wappinger's Falls, Helping Hand Bd., 5, 330.10

ORSEGO.—Cherry Valley, C.E., 10.75

SYRACUSE.—Baldwinsville, 5, Y.L.S., 15; Cazenovia, 65; Chittenango, 101.15; Fayetteville, 20.56; Fulton, 25; Hannibal, 2.50; Onondaga Valley, 5.55; Oswego, Grace, 12.50; Pompey, 10; Skaneateles, 20, Syracuse, 1st, 20 13; 4th, 41, 343.39

TRANSYLVANIA, KY.—Danville, 2d, 17.63; Harrodsburg, 20.60; Lebanon, 1st. 15, 53.23

WESTCHESTER.—Bedford, 4.25, Bd., 2.50; Brewster, 4; Croton Falls, 7.45; Dobbs Ferry, 15; Mt. Kisco, 10; New Rochelle, 1st, 93.10; Peekskill, 1st, 100; 1st and 2d, 20; Rye, 37.25; White Plains, 5; Yonkers, Day Spring, 20; Immanuel, 8.75; Westm'r, 54.50, 381.80

MISCELLANEOUS.—A friend for Medical Missions, 1; Nassau, N.Y., Mrs. S. M. Jaques, 2; Port Richmond, A.W.N., 1, 4.00

Total, $2,199.45
Total since April 1st, 1895, $13,999.20

MRS. C. P. HARTT, *Treas.*,
156 Fifth Ave., New York City.

MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending September 24, 1895.

KANSAS CITY.—Appleton City, 5; Deepwater, Jr.C.E., 10; Kansas City, 5th, 10; Lowry City, 1.25; Rich Hill, Jr.C.E., 10; Sedalia, Broadway, 5.48; Westfield, C.E., 3, $44.73

OKLAHOMA.—Guthrie, 6.38: Norma, 4, 10.38

PALMYRA.—Brookfield, 30, C.E., 7.85, 37.85

PLATTE.—Albany, 10, C.E., 10; Craig, C.E., 10; Fairfax, 10; King City, 3, Little Gleaners, 2; Martinville, 10; Stanberry, 10; Weston, 5; Linkville, Cumberland Pres. Ch., 2.90, 72.90

SANTA FE.—Raton, 1st, 2.50; Presbyterial, 2.50, 5.00

ST. LOUIS.—Bethel, 20; Kirkwood, 7; St. Louis, Carondelet, 9.24; Cote Brilliant, 10, Sunbeam Bd., 1; 1st, 100; Glasgow, C.E., 10; Lafayette Park, 5; McCausland Ave., C.E., 9; Mem'l Tabernacle, C.E., 15; 2d, C.E., 22; West, Primary S.S., 27.56, S.S., 12.28: Mrs. Wm. Burg, 5; a friend, 10, 263.08

MISCELLANEOUS.—Mrs. S. M. P., 10, 10.00

Total for the month, $443.94
Total to date, $3,460.26
Total Emergency Fund, $1,459.73

(MISS) JENNIE MCGINTIE, *Treas.*,
St. Louis, Mo., September 24, 1895. 4201 A Page Ave.

Receipts of the Woman's Occidental Board of Foreign Missions to September 25th, 1895.

BENICIA.—Eureka, Jr. C.E., 1.70; Fulton, 50 cts., Mendocino, 8; Napa, 15; San Rafael, 17; Santa Rosa, 25, Mary Lyon Soc., 13, C.E., 8.45; St. Helena, Crown Winners, 2.50; Two Rock, C.E., 8; Vallejo, 9; Miscellaneous, Pres. collection, 3, $111.15

LOS ANGELES.—Alhambra, 7.35; Carpenteria, 2.50; Colton, S.S. Bd., 5.32; Elsinore, 6.25; Inglewood, C.E , 1.75; Los Angeles, 1st, Johnson Bd., 15.42; Bethany, 3; Immanuel, Mary T. Minor Bd., 6.50; Chinese, Morrison Bd., 11.50; Monrovia, 2.30, C.E., 5; Montecito, 1; National City, C.E., 5; Orange, 1; Palms, 5; Pasadena, 1st, Kellogg Bd., 8.94; Calvary, 6.25; Redlands, C.E., 15, Orange Blossoms, 5; Riverside, Arlington, C.E., 7; San Diego, 25; Ventura, 2.36, 148.44

OAKLAND.—Alameda, 1st, 25, C.E., 25, Jr. C.E., 3.50; Alvarado, S.S., 90 cts.; Berkeley, 16.85; Centerville, 2.75; Danville, 10; Elmhurst, C.E., 14; Golden Gate, B.B., 5; Oakland, 1st, 82.68, Sublette Circle K. D., 5, C.E., 25; Brooklyn, 118, C.E., 3.95; North Temescal, C.E., 2.55, 340.18

SACRAMENTO.—Carson City, Nev., Jr. C.E., 6; Sacramento, Westm'r, 17.25; Vacaville, C.E., 5, 28.25

SAN FRANCISCO.—San Francisco, 1st, I. H. N., 40.30, *Ma Salaami*, 35 cts.; Calvary Ch., 40.75; Franklin St., 4.50; Howard Ch., 3.80, Mizpah Bd., 6.30; St. John's Ch., 12.45; Trinity, 25, S.S., 15, C.E., 5.65; Westm'r Ch., 11.10, Infant Cl., 5, 170.20

SAN JOSE.—Cayucos, 20; Higbland, 2, Jr. C.E., 2; Los Gatos, Y.L.M. Soc , 10; Monterey, 1st, 1: 2d, 50; San Jose, 1st, 52.50, C.E., 10; 2d, 14.40; San Luis Obispo, 3; Santa Clara, 18.70; Santa Cruz, 4. Miscellaneous, a friend, 5, 192.60

STOCKTON.—Fresno, 3; Madera, 1.50; Merced, 13.50; Modesto, 1.70; Stockton, 15.30, 35.00

MISCELLANEOUS.—Pres. Ch., Beverly, N. J., S. S., 20; Do Soon, San Diego, Calif., 5; a friend, 2; Board rec'd at "Home," 300, 327.00

Total for the month, $1,352.82
Total since March 25, 1895, $2,985.96

MRS. E. G. DENNISTON, *Treas.*,
920 Sacramento St., San Francisco, Calif.
Sept. 25th, 1895.